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DIE TAUBSTUMMEN-ANSTALT ZU BERLIN.

OR THE INSTITUTION FOR THE DEAF AND DUMB AT BERLIN.

Some years ago, the Hon. Horace Mann, in one of his reports, as Secretary of the Board of Education, gave some account of the above mentioned institution. It was with feelings of incredulity, we must confess, that we read his description. It was impossible to doubt his veracity, yet we could not help fancying, that the imagination of the writer had unconsciously colored his statements. Since that time, we have had an opportunity of visiting Berlin, and of witnessing the miracle with our own eyes. We can now add our humble testimony to that of the late Hon. Secretary. We have seen the deaf made to hear and the dumb to speak. Our incredulity has vanished. It does, indeed, seem impossible, that the deaf and dumb should ever acquire the power of intelligent conversation. It is difficult to believe, that they can ever be brought to comprehend and use intelligent speech with facility: yet such is the fact. We trust that something similar to the Institution we propose to describe, will, before long, be established in our own country.

The Institution is situated on Linien Strasse, in the northern quarter of Berlin. It is supported by the Prussian government, which has latterly evinced a strong desire to take the lead in educating, after its own fashion, every class in the community. An humble building, without any pretension to architectural beauty, is assigned to the Institution. Its accommodations are merely sufficient to meet the wants of all, who claim its advantages. But as our present purpose is not so much to give a description of the accommodations of the pupils, as of the methods of teaching and the results obtained, we will pass at once to the latter subject.

Upon our first visit, we almost refused to credit our senses. Repeated visits increased our familiarity with the marvel, but did not diminish its marvellousness. The Director took us at once, on that visit, to the highest class of the Institution. It was composed of those, who were preparing to graduate. There were about a dozen girls, and nearly as many boys in the class. Their ages varied from twelve to fifteen or sixteen. They were employed with their books and slates, in studying geography, history, arithmetic and the like, in the same way as other children. Their teacher spoke to them in the same tone of voice and with the same rapidity of pronunciation, that he would have done to others. He gave them, *orally*, sums in arithmetic, which they copied upon the blackboard, or upon their slates, with perfect facility. He asked them questions in geography, which they answered without any difficulty. They, on the other hand, addressed their teacher in a distinct voice, requested him to solve their difficulties, and to aid them in their studies. Several of them read aloud from various books upon the table. Their style of reading and accentuation did not differ materially from that of other children. If any difference existed it was on the side of greater distinctness. In short, communication, by means of speech, between teacher and pupil was perfectly established. And yet those children could not hear a single word. They had no recollection and could form no idea of sound. Their ear had never vibrated to the tones of music, or listened to the rich melody of the human voice. They were utterly and irremediably deaf. But, to all appearance, they had recovered the use of hearing as well as speech. They were studying, talking and laughing like other children. Instead of the dull, and inanimate expression, which deaf children so often wear, their features beamed with life and happiness. Instead of a painfully unmeaning sound, their voices were cheerful and intelligent. We called some of them from their seats and asked them to read a story or fable. They did so at once. We entered into conversation with them, to see if they could understand a stranger, as well as those to whom they were accustomed. At first it was necessary to speak rather slower than usual, but with this change, we were understood perfectly.

It was beautiful to witness the interest, depicted on the countenances of these unfortunate children. When addressed, they fixed their eyes upon the speaker, as if they would read his inmost thoughts. And as they comprehended him, reading, as he spoke, his ideas in the motions of his lips, an expression of joy stole over their countenances, and lighted up every feature. If they did not clearly comprehend what was said, they looked distressed and doubtful. And when they had completely mastered the speaker's meaning, they would clap their hands with delight. They appeared like beings, revelling in the enjoyment of a new sense. They felt an inexpressible pleasure in the simple act of communicating with their fellow beings.

The following is a brief outline of the manner, in which this wonderful result is obtained.

In order to understand this, it is necessary to premise, that all the sounds of the human voice may be analysed into those, produced by the lips—the tongue—and the throat. All the possible sounds of the human voice are produced by one of these alone, or by two or more of these combined. Take, for example, the sounds, represented by *p*, *r*, *a*. The first, *p*, is produced by the lips alone. The breath, of course, assists in its formation; but I am now speaking of the apparatus—of the instrument, not of the air which passes through it. The second, *r*, is produced by the tongue, alone. The throat and lips have nothing to do with it. The third, *a*, is produced by the the throat, or as some say, by the chest, without the agency of the tongue or lips. Now, if a deaf child can be taught to imitate the motions of another's lips, when the latter pronounces the sound, *p*, and at the same time to make an expiration, he will produce the same sound. And whenever he sees the same motion of the lips, he will recognize a familiar sign. All sounds have corresponding motions, which might be called their physical signs, expressed by the lips, tongue, mouth, or a combination of them. A deaf child speaks, when he can make these signs, and comprehends, when he can recognize them in others. This is the task to be accomplished. It is in fact substituting the eye for the ear. The former is made to catch the minute differences of motion, which play around the mouth, during conversation, as the latter does the varying shades of sound. What I have already said, shows not only the possibility of doing this, but that, in some respects, the substitution may become a perfect one.

All the letters of the alphabet are printed separately on little square cards. The instructer takes some of these cards and a child, who has never heard a sound, or given utterance to anything, save an unmeaning cry, or groan. He puts the child's finger before his own mouth, and pronounces the sound, *p*, for instance. It is necessary to begin with the lip sounds, such as *p*, *b*, &c., which are the simplest. The child feels a current of air upon his fingers, and sees a peculiar motion of his teacher's lips. He soon endeavors to imitate this, by holding his fingers before his own mouth, and blowing and making the same motions. After a few trials, aided and encouraged by a patient and skilful instructer, he is able to produce the sound quite accurately. He is then shown a card, with the letter, *p*, printed upon it. In a very short time, he associates the two together, so that whenever, he sees the letter, *p*, which is the printed sign, or the motion, *p*, which is the physical sign, he recognizes a familiar object. In this way, the teacher goes through all the lip sounds, and the child is taught not only to pronounce the sounds, but to write their signs. The tongue sounds, such as *l*, *r*, *t*, *d*, and the like, are next taught. When he can pronounce and write these accurately, he his taught the throat sounds, as, *a*, *e*, *o*, *u*, &c. These are the most difficult. In teaching them, the child's finger is placed upon the instructer's throat—or Adam's apple—while the latter pronounces, for example, the letter, *o*. The child feels a peculiar tremulous motion, on the muscles of the throat, and transferring his finger to his own throat (his attention by the previous instruction has been aroused and sharpened) endeavors to produce the same action. After a while, depending upon the intelligence of the child and the tact of the teacher, he succeeds in accomplishing this. In all cases, it should be remembered, he is taught to associate the motion, with the letter or sign upon the card.

The next step is to combine these sounds, or as a deaf person would say, these motions. The teacher selects for this purpose two cards, upon one of which a lip sign is printed—upon the other a throat sign, as *p*, and *a*. At this stage, the pupil has, of course, become familiar with the separate sounds of the alphabet. The teacher holds up a card with *a*, upon it; the pupil pronounces the sound, *a*. He holds up another with *p*, upon it, the child says, *a—p*, and by watching the teacher, who pronounces the combined sound, is soon taught the syllable, *ap*. He is then shown a third card with *ap*, printed upon it, and is made familiar, with the sign and the sound. The position of the letters is next reversed, and he is taught to combine the sound and motion *p*, with the sound and motion, *a*, as *pa*. And so on, with other sounds, as *ab*, *to*, *ed*, and the like. Gradually, he proceeds to other combinations as *cat*, *dog*, *man*. In this manner, he learns all the monosyllabic combinations of the language. Whenever he learns a sound, which is the name of anything, as *church*, *horse*, or *girl*, he is shown a card on which the object is painted, and is thus taught to associate the sign, with the thing signified. When he has mastered the monosyllabic signs, he proceeds to the dissyllabic, and thence to polysyllables. It is beautiful to see how intently and earnestly, the pupil watches his Instructer's face, and endeavors to catch every shade of motion. And when the former succeeds in faithfully re-producing a sign, his countenance becomes radiant with delight.

All this is taught in the first class or department of the Institution. When a child can read the motions of the speaking apparatus with sufficient facility to understand single words, to pronounce them correctly and to write them, he leaves this department and enters the second class. The first and most difficult step has been taken—the chief obstable has been overcome. He is now prepared for a higher grade of instruction.

Simple words and ideas are taught in the first class. The scholar has been taught to combine letters into single words, to recognise them when spoken, and to attach ideas to them. He is next to learn the manner of combining words into sentences; that is, to acquire the power of expressing and comprehending complicated ideas. This is no easy task. The child cannot enter into conversation yet. He is ignorant of the whole class of verbs, relatives, prepositions, &c., which express the various relations of substantives to each other. He comprehends the words—the physical signs—for *dog* and *man*, but the sentence, "the *dog* bit the *man*," conveys to him no idea of the action itself. The manner of expressing action, being, relation, or quality is still a mystery to him. This is to be unfolded to him, and he is still deaf and almost mute.

A method, resembling the hieroglyphics of the ancient Egyptians, or the picture writing of the Aztecs, is employed in attaining this object. All the ordinary actions of every-day life are represented on large colored plates. Underneath each plate, there is a sentence, which describes the action, pictured above. For example, a child, which has just entered the second class, is shown a plate, which represents a boy batting a ball. He is familiar with the signs, *boy*, and *ball*, and soon recognises in the sentence, the "*boy* bats the *ball*," a description of the action. The teacher pronounces the sentence, the pupil imitates the combined motions of the *lips*, *tongue* and *throat*, which are necessary to its enunciation, and pronounces it also. Thus another step is taken. After the child has, in this way, become familiar with simple actions, or ideas, he proceeds to more complicated ones. He is shown pictures of men, working at various trades; of women, employed in household duties; of public assemblies, churches and schools; of soldiers in battle and citizens at home; of individuals, performing actions of kindness and generosity, also of meanness and deception; of animals, birds and fishes; of landscapes, filled with every variety of life, with which Nature teems; in short, of almost everything, with which the young child is surrounded. He thus learns to combine the simple signs, and the ideas they represented, into more complicated ones. This process is tedious, though less so than that of learning the first step. When the pupil has progressed thus far, his organs are accustomed to form signs with correctness, and he himself to talk and understand with considerable facility. He has become so well acquainted with the motions, or rather with the apparently imperceptible differences of motion, in the speaking apparatus of his instructer, which indicate the different parts of speech, that he comprehends him with ease. He is now prepared for what is usually called Education. That is to say, he is enabled to commence the various branches of reading, arithmetic, geography and similar studies. He is already acquainted with writing. This, he has been taught during the process of learning to talk and to understand. He is now prepared for the third and highest class of the Institution.

This department resembles an ordinary school. The boys and girls are employed about their lessons and studies, like other children. Like them, they use the slate and black-board, and like them, they write their lessons and seek assistance from each other and from their teacher, about their tasks. The object is now accomplished, the miracle wrought. These children are no longer debarred from the privileges and enjoyments of society. Though they know nothing of the world of sound, nothing of the beauties of music, or of the ever varying tones of sympathy, affection and love, yet they are placed in easy communication with their fellow beings, and are thus enabled to perform with ease the duties of life. Some of the pupils acquire the power of speaking, and of comprehending speech, so perfectly, that it is difficult for a stranger to persuade himself, that they are really deaf. Not a word seems to escape them. There are others, who do not attain this perfection, yet there are none, we were assured by the Instructers, who do not make sufficient advances to enable them to read with ease and to comprehend a slow and distinctly uttered conversation, if they enter the Institution at an early age. Surely men, who have devoted and who still devote their lives to this object, deserve a place among the benefactors of our race. The names of Lacks and Saegert will not be soon forgotten.

SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN.

[We publish the following circular, sure that any who may contribute to the funds of the Society will contribute to a cause of pure charity.]

CHRISTIAN FRIENDS,—At a large meeting of Unitarian ministers, in May last, a "Society for the Relief of Aged and Destitute Clergymen" was organized by a unanimous vote. As their representatives, we are directed to explain to you the nature and aims of the association.

Since the passing of the law in 1811, "respecting public worship and religious freedom," there has been wrought a gradual and important change in the relationship of minister and people. Other causes have had like agency. Feeble societies have, in many cases, become more feeble:—and the withdrawal of ministerial support has, from its frequent occurrence, ceased to be a reproach. Public worship is now sustained only by those who understand its value, and feel its power. In many places, the number of these is so small, that they are obliged to resort to every expedient for sustaining the regular ministration of the word and ordinances. Among these expedients, we are sorry to say, is a frequent change of ministers. The 'Massachusetts State Record' reports about three hundred changes in this Commonwealth during 1848. So slight is the bond between pastor and flock, that we have clergymen among us who have been settled over three, four, and even five different parishes; and this spirit of change may lead every ordained minister to consider himself a candidate for any vacant desk. Parishes have favored this sad condition of things by inserting in their invitations to the candidate the following clause:—"Either party may dissolve the connection by giving six months' notice to that effect." One consequence of this state of things is, that salaries have been reduced to their minimum; and the average of salaries now paid by country parishes is not adequate to the wants of a clergyman and his family. All reflective men will see the natural influence which this fact must have on the condition, if not on the character of the clergy. We would particularly abstain from details on a point so delicate and humiliating, contenting ourselves to state, with multiplying proofs before us, that many of the clergy now are, and must hereafter be, subjected to pecuniary embarrassments the most onerous and fatal. However anxious they may be to devote themselves to the work of the ministry, they are so weighed down with debts that they cannot procure the books which are necessary for their improvement and success. Their deprivations are of a very peculiar kind, and apparently without remedy. There are yet severer cases. Cast forth, as several of them have been, in the middle of life, upon the bleak mercy of a world which they have prayed and labored to save, they are without any means of support. At the time when their children need more pecuniary assistance than at any former period, and when their parental hearts are wrung with the deepest anxiety,—at that time their ministerial relations are broken up, their means suddenly cease, and they are left to the charity of friends. What can a clergyman do under such circumstances? He cannot go into trade; for he has no funds, and he has no aptitude for such a life. Can he cultivate the land? The hiring and stocking of a farm is a risk he prudently fears to run; and the chance is greatly against him in competition with experienced and athletic farmers. Can he keep school? Yes, if he can find a situation; but the general preference is always for younger men, who have been trained in an especial manner for the purpose. Truly, there seems no mode of relief for him or his family. Above all, when sickness overtakes a clergyman, or his sight is darkened, or his reason dethroned, where can he look for bread? There is no provision for such a case. Should he die while minister of a parish in Massachusetts, his widow may claim relief from the "Massachusetts Convention of Congregational Ministers," but, if he be not a settled minister at the time of his death, his widow loses all right to such aid. That merciful provision for the widows of deceased clergymen was made when the ministerial relation was deemed, like the marriage covenant, a union for life. It is based on the idea, that a clergyman cannot accumulate money by his profession, and may leave his family in want. The wisdom which founded that charity is the wisdom that now dictates a similar provision for aged and destitute clergymen, because they are sometimes left, in the last of life, as helpless and needy as widows can be. To relieve their sharp necessities, and comfort their declining days, we respectfully call on you, Christian friends, to join other churches and benevolent individuals in raising a fund, the interest of which may be distributed annually, by the Executive Committee, among necessitous clergymen and their families according to their relative needs. As all our churches must feel an equal interest in such a charity, we hope that each one will take early measures to enroll itself among the contributors. If each will do its share, we shall have no need to call upon you again. All moneys should be sent to the Treasurer, Rev. Ephraim Peabody, D. D. Boston.

We subjoin two articles from our Constitution, and one from our By-laws:—

"ART. 2. All Unitarian clergymen, who have been ordained pastors, and who have reached the age of——years.* who have retained an unspotted moral character, and who have been reduced to necessitous circumstances, may be placed on its list of beneficiaries. The claim of each applicant shall be set forth, in writing, by two of his clerical brethren who are well acquainted with his condition and circumstances."

"ART. 5. Any individual, male or female, may become a member of the Society by the annual payment of one dollar. A payment of ten dollars, at one time, shall constitute any one a member for life; and the payment of one hundred dollars shall constitute any one a life-director."

BY-LAWS, "ART. 6. The grants of money made to destitute clergymen shall be stated; but the names of the beneficiaries shall never be reported in the public meeting or in the public prints. The name of any beneficiary shall be given to any friend, upon proper inquiry of the Executive Committee."

With Christian salutations, we would be your fellow-laborers in the charities of the gospel.

ICHABOD NICHOLS
FRANCIS PARKMAN
N. L. FROTHINGHAM
EPHRAIM PEABODY
CHARLES BROOKS
JAMES WALKER
ALVAN LAMSON
SAMUEL BARRETT
GEORGE PUTNAM. } Ex. Com.

* The age to be specified at the next Annual Meeting.

We would commend to our readers the following address from the Committee of the Unitarian Association. It was originally printed as a "circular;" but at their request we gladly republish it in our columns, in order that we may do all in our power to give it the general circulation which it ought to have.

CIRCULAR.

BOSTON, July 9, 1849.

DEAR SIR,—A copy of the last Annual Report of the Executive Committee of the American Unitarian Association accompanies this circular. From that Report, which has been approved and adopted by the Association, and to which we invite your attention, you will learn that it is proposed to enlarge, and in some degree to modify, the operations of the Association. The call to do this is strong and urgent. The gospel, the precious gift of God for the salvation of the world, is put into our hands; and the Giver and the gift demanded that we do what we can, and all that we can, to spread it abroad among men, and increase its influence over their hearts and lives. We should do this from the highest motives. The spiritual redemption of an immortal soul, and its preparation, through the faith of the gospel, for heaven and happiness, should come up before our minds as the highest and noblest object to which our wealth, our energies, and our influence, can lend their aid. There are inferior motives, and they may be allowed their weight. Patriotism sustains what piety enforces. Our country is spreading its name, its institutions, and its power, over half a continent. By the law of natural increase, and by emigration from abroad, this vast territory in the old and new States is rapidly filling up with a population embracing persons of various nations, sects, and creeds. Through the influence of our civil institutions, the opportunities of a new country, and the energies of a free people, society is advancing among us in wealth, luxury, refinement, —in all that tends to corrupt the heart, and beget a worldly and unsanctified life. Great, constant, persevering efforts must therefore be made that moral and religious influences may increase also; that the civilization which prevails here may be a Christian civilization, thoroughly impregnated and pervaded by the spirit and faith of the gospel.

Amidst the influences and agencies which, under Providence, are to produce this result, save the country from ruin, and souls from death, our denomination has a wide door of usefulness opened to it, and a solemn appeal to be faithful to be made to it. The American Unitarian Association, as the organ and agent of the denomination, would endeavor to meet this opportunity, and answer this appeal, by such modification and enlargement of its operations as may be needed. While it would still be faithful in the dissemination of doctrinal truth, have all its efforts and all its appeals to the heart and conscience rest upon, and exhibit in a positive form, those views of Christian truth which we receive, it would have its first, great object to be the promotion of Christian righteousness; to make bad men good, and good men better; to produce a higher tone of spiritual life, a more devout piety, a more earnest and practical faith in every heart that may be reached by its labors and its influence.

For this purpose, more and zealous laborers are needed,—young men who are willing to devote themselves for years to the toils and sacrifices of missionary life. Some few are ready now to be employed in this service: others must be educated, and prepared to engage in it. Theological education is a matter that demands fostering care. It is, and has been for several years, in a depressed state. Comparatively few young men enter the ministry; and, of those few, most expect and desire to be early settled as pastors of established and permanent societies. Such pastors are needed; and young men of the right spirit who enter the ministry for this purpose, are to be welcomed. But, in addition to these, we need a large number of young men, who should prepare themselves for the ministry, with the express purpose of spending several years in missionary travel and labor. In our operations at the West, experience seems to have shown, that, in regard to some places, at least, we have made mistakes in attempting to establish permanent societies at too early a period. It would have been wiser to have employed a Missionary, with a prescribed circuit, to visit occasionally all the towns, villages, hamlets, within it, and by his preaching, conversation, the distribution of books and tracts, and all the influences and agencies he might exert, scatter seed that should ultimately take vigorous root, and bear abundant fruit. In their future operations, the Association propose to make much larger use of this method. For this purpose, it is necessary to educate young men to be Missionaries, send them forth to their labor with our prayers, and support them in it by our contributions. At Meadville, a student can be carried through the theological school for fifty dollars a year; and at Cambridge, with the aid that he may receive there from other sources, he would not need more than fifty dollars from us. One hundred and fifty dollars, therefore, would enable us to give a young man the benefit of three years' theological training and moral and spiritual culture at either of these institutions; and two thousand five hundred dollars a year, for three years, would enable us to educate fifty young men, to be sent forth to fields of missionary toil that are already waiting for them.

But we do not wish or propose to defer other and energetic missionary operations till we have raised up this band of Missionaries; nor need we do so. The field is already ripe for the harvest. There is work that demands to be done immediately; and, if the pecuniary means are placed at our disposal, it can be done immediately. There are several sections of country in the West, particularly in Illinois and Wisconsin, where travelling Missionaries could be employed with great benefit to the cause of truth and righteousness.—There are young men ready to engage in the service, the moment we can make provision for their support. We would lose time in sending them forth to their work.

This is what we wish to do in regard to theological education and missionary labor. There are other objects, for which we would obtain the assistance of those who can furnish the Association with the means of extensive usefulness. We especially desire to scatter through the country religious books, practical in their character, but based on a sound theology. The circulation of tracts and volumes by the instrumentality of agents, who shall visit towns or settlements or parts of the country whither books must be carried by special agencies, or be almost unknown, is one of the forms of action in which we hope to be largely engaged in future. Such distribution, we think, may be conducted without interference with the regular business of booksellers, and is one of the most successful methods that can be adopted, not only for the spread of Christian truth, but for inplanting it in the individual heart. A book taken into the bosom of a household becomes a perpetual missionary, delivering its lessons of counsel, warning, or sympathy, now to one and now to another of the family; rebuking or preventing many a sin, and showing the way of life in hours of peril or distress. The Committee are making arrangements for the publication of cheap but good editions of works of acknowledged excellence, on subjects connected with practical piety and Christian experience, and have purchased copies of other works of the same class, at rates which will enable their agents to sell them, in remote places, at low prices. From the publisher of Dr. Channing's Works, they have procured a large supply of his writings on terms equally favorable. The extent to which they shall carry this class of operations will depend on the amount of subscription or contribution from the friends of the Association. They have adopted, and mean to abide by, two principles which will control each other: one is to expend all the money they honestly can, in doing good; the other, not to involve the Association in debt, or, in other words, not to allow its expenditures to exceed its receipts. They hope its receipts will be made large, that they may be enabled to do the more good.

We have now indicated the two principle ways in which we hope to extend the usefulness of the Association,—by employing Missionaries in the West, and in other parts of the country inadequately supplied with religious instruction, who shall inculcate upon their hearers "pure religion and undefiled before God and the Father;" and by distributing, chiefly through sales at low prices, books suited, while they enlighten the mind, to sanctify the heart, to enforce religious truth upon the conscience, to impress the believing, convert the skeptic, arrest the thoughtless, and turn men from sin to righteousness. In other ways we also hope to give greater efficiency to the institution, with the direction of whose affairs, for the present year, we are entrusted; regarding always the purpose of the Association, "to diffuse the knowledge and promote the interests of pure Christianity throughout our country," and laboring to make it an instrument on which the Divine blessing may abundantly rest.

We wish to bespeak your interest and co-operation in these our endeavors. If a clergyman, we hope you will bring this matter before your people, and press it upon their consideration, in such way as you may deem best. If a layman, we hope you will bring it before your most devout and sober thought, and contribute towards it, according as God has given you ability, "with a pure heart, willingly."

Your friends and brethren
in the faith of the Gospel,

EZRA S. GANNETT
SAMUEL K. LOTHROP
STEPHEN FAIRBANKS
JAMES W. THOMPSON
ISAIAH BANGS
ALBERT FEARING
ALONZO HILL
CHARLES BROOKS
H. P. FAIRBANKS
F. W. HOLLAND } Ex. Com.

DEATH BED OF HALYBURTON.

There are many ways of preaching Christ's Gospel without choosing a text or standing in a pulpit. This glorious work is not restrained to any time, or place or class of individuals. A Wilberforce could proclaim the Gospel of love on the platform of Exeter Hall, or the floor of Parliament House, though he never wore a surplice, and never had a prelate's ordaining hand upon his honored head. Thomas Cranfield preached to the boisterous rabble at Wapping, till in their delight they were ready to reward him with "three cheers" for his thrilling exhortation.—Hannah More preached Christ in the drawing-room; Elizabeth Fry in the prison cell; Harlan Page scattering tracts through a city work-shop; Nettleton whispering his solemn words to weeping souls in an Inquiry Meeting; the Dairyman's Daughter murmuring the name of Jesus with her faint, dying voice; and the Shepherd of Salisbury Plain leaning on his crook to talk about eternity to a passer-by, were all intensely earnest preachers of righteousness. The church has had few more faithful preachers than THOMAS HALYBURTON, and his most impressive discourses were delivered on a dying bed. "This is the best pulpit," said he, "that ever I was in; I am laid on this bed for this very end, that I may commend my Lord."

His careful and erudite sermons that were prepared for the pulpit of Ceres and St. Andrews are now well nigh forgotten; but the savory discourse that fell from his lips during that last month of his holy life will live, we trust, till the last saint shall go down to the dark river. Let him who would learn how the sting of death may be plucked away, and how (to use Halyburton's own phrase) 'a frail mortal may shake hands with the king of terrors,' let him read the closing chapters of that Memoir which the Free Church of Scotland has lately produced for the edification of her children. What a spirit the man must have possessed who could have recorded the death of a favorite son in such words as these:

"March 23, 1812. The Lord's day—a day to be remembered by me. O! my soul, never forget what this day I reached. My soul had smiles that almost wasted nature. My kind colleague and I prayed alternately, O such a sweet day! About half an hour after the Sabbath, my child, after a short conflict, slept pleasantly in Jesus, to whom he was pleasantly so often given.

To his wife, who stood weeping by his bedside, he once said—"My sweet bird, are you there? I am no more thine; I am the Lord's. On the day I took you by the hand I wist not how I could ever get my heart off you again; but now I have got it done. Do not weep; you should rather rejoice. Rejoice with me, and let us exalt his name together. We shall be in the same family in heaven; but you must even stay awhile behind, and take care of God's bairns."

At another time he remarked to her, after a night of agonizing pain—"Jesus came to me in the third watch of the night, walking upon the waters; and he said unto me, 'I am the Alpha and Omega, the beginning and the end; I have the keys of hell and of death;" and then he added—"He stilled the tempest in my soul, and lo! there was a sweet calm!"

When the eighty fourth Psalm had been sung for him he said "I always had a *misruled heart*; but shortly, when I join the temple service above, there shall be, world without end, not one string of our affections out of tune." To his aged elders he remarked—'James, ye are an old man and I am dying; yet the child is going to die an hundred years old. I am like a shock of corn fully ripe. I have ripened first under the bright Sun of Righteousness, and I have had brave showers.'"

We have read of many sublime displays of courage in the dying hour, but never met with such a calm confronting of the king of terrors as the following passage displays: "I am not acting as a fool," said he to his physician, "but I have weighed eternity during the last night. I have looked upon death as stripped of all things pleasant to nature. *I have considered the spade and the grave*, and every circumstance in it that is terrible to nature! And under the view of all these I found that in the way of God which gave me satisfaction—not merely a rational satisfaction, but a heart engaging power that *makes me rejoice!*"

On the morning of the 23d of September he went into the dark valley. Yet he did not go alone, nor did the calm sunshine withdraw from his pathway—for in the "eventide it was light about him." Just before he died, he said, "I am thinking on the pleasant spot of earth that I will get to lie in, besides Mr. Rutherford and Principal Anderson. I will come in as the little one among them, and I will get my little George in my hand, and O! *we will be a groupe of bonny dust!*" During the last six hours his voice failed him. But his angelic face was eloquent, and when he could not speak, he gently clapped his hands in triumph!

A PATRIARCH'S MESSAGE.

A WORD OF EXHORTATION TO MINISTERS AND MEMBERS OF THE CHURCH.

We extract from the Home and Foreign Record, the following solemn and affecting remarks from the pen of the venerable Dr. Archibald Alexander of Princeton, it being better adapted to benefit our readers than anything it is in our power to spread before them. The exhortation will tell on the hearts of hundreds of ministers, who ascribe to Dr. A. under God, a large portion of their usefulness, and of thousands of laymen to whom his name is dear, and to whom his memory will be precious. [N. Y. Observer.

"In the close, I would address myself to the ministers and members of the Presbyterian church, knowing that I must soon put off this my tabernacle. Dear brethren, suffer the word of exhortation from an aged minister, now on the confines of another world, whose chief regret on the retrospect of a long life is, that he has done so little, in rescuing immortal souls from impending ruin. His days of active exertion are nearly ended, and he, having no other means of doing much for this blessed cause, would earnestly and affectionately call upon his younger brethren in the ministry, and those preparing for this sacred office, to "work while it is day;" *to preach the word*, being "instant in season and out of season, reproving, rebuking, and exhorting." How great will be your honor and reward, if when you appear before the judgment-seat of Christ, you can say, "Here am I and the children thou hast given me."—But on the other hand, how dreadful to have the voice of blood, the blood of souls lost through your neglect, sounding in your ears!—By the love of a dying Saviour, I entreat you, to be in earnest in your exertions to pluck sinners as brands from the burning. And you must not only be zealous, but wise, "wise to win souls." You must have skill to cast the gospel net in the right place, and so to bait the gospel hook that sinners may be brought home to God. Deserve the title of "Fishers of men." Be not afraid, my young brethren, to go wherever God in his providence calls you. Go to the heathen: to Oregon, to California, to the swarming population of our north-western and south-western States. Be ready as good soldiers to endure hardships for Christ. In this warfare, "count not your own lives dear, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the gospel of the grace of God."

And now, my Christian brethren of the laity, permit me to remind you of your duty, and of the solemn responsibility that rests upon you.—The ministry can accomplish little without your aid. It is yours to supply the means of support for those who give themselves to the ministry of the Word. If you suffer your gold and silver to lie useless in your strong-box, or in the bank, when the Lord has need of it, for the support and propagation of the gospel, your riches will be as a canker on your souls, which will eat them as rust does iron. "Lay not up for yourselves treasures on earth," is a divine precept. They that will be rich, fall into a snare, and many hurtful temptations. Every dollar given to promote the cause of Christ, will yield a rich interest. "Make to yourselves friends of the mammon of unrighteousness."—Be liberal to the treasury of the Lord, and you will never repent it. Many should do ten times as much as they have done, and all should double their efforts. And while you give, forget not to pray. Pray without ceasing for the peace and prosperity of the church, and for the conversion of the world."

A BEAUTIFUL OLD AGE.

"Thus, blessing and blessed, he passed on to old age, and how beautiful that old age was, none, who had the privilege of knowing it, can ever forget: it was the old age of the Christian scholar and the beloved man. His evening of life could not but be bright and serene, full of hope, and free from sadness. He had a kindly freshness of spirit, which made the society of the young pleasant to him; and they, on their part, were always happy to be with him, enjoying the good-natured wisdom and the modest richness of his conversation. His faculties remained clear, active, and healthy to the last. Advancing years never for a moment closed the capacity, or abated the willingness, to receive new ideas. Though a lover of the past and established, his opinions never hardened into prejudices. His intellectual vigor was not seen to moulder under the quiet which an old man claims of his right. Of him might be said what Solon said of himself in advanced years, that "he learned something every day he lived;" and to no one could be better applied the remark of Cicero concerning the venerable Appius, "Intentum enim animum quasi arcum habebat, nec languescens accumbebat senectus."* But it was peculiarly his fine moral qualities,—his benevolence, his artlessness, his genial kindness,—which shed a mellow and beautiful light on his old age. No thought of self ever mingled its alloy with the virtues of Judge Davis's character. His reliance on the truths and promises of Christian faith seemed more confident and vital as he drew nearer to the great realities of the future. For him life had always a holy meaning.

"A Grecian philosopher, at the age of eighty-five, is said to have expressed painful discontent at the shortness of life, and complained of nature's hard allotment, which snatches man away just as he is about to reach some perfection of science. Not so our Christian sage; he found occasion, not for complaint, but rather for thankfulness, because, as the end approached, he saw distinctly revealed the better light beyond. He once expressed, in a manner touchingly beautiful, his own estimation of old age. On the occasion of a dinner party, (at his own house) at which Judge Story and others eminent in the legal profession were present, the conversation turned upon the comparative advantages of the different periods of life. Some preferred, for enjoyment, youth and manhood; others ascribed more solid satisfaction to old age. When the opinion of Judge Davis was asked, he said, with his usual calm simplicity of manner,—"In the warm season of the year it is my delight to be in the country; and every pleasant evening while I am there, I love to sit at the window and look upon some beautiful trees which grow near my house.† The murmuring of the wind through the branches, the gentle play of the leaves, and the flickering of light upon them when the moon is up, fill me with an indescribable pleasure. As the autumn comes on, I feel very rad to see these leaves falling one by one; but when they are all gone, I find that they were only a screen before my eyes; for I experience a new and higher satisfaction as I gaze through the naked branches at the glorious stars beyond." [DR. FRANCIS.

* De Senectute. c. xi.
† Dr. Spring's house at Watertown.

THE FATHERS OF NEW ENGLAND.

DR. BUSHNELL'S ORATION BEFORE THE NEW ENGLAND SOCIETY.

The ground taken by Dr. B. is that the Pilgrims were not the conscious founders of a New Order; not intentional Political Reformers; but their greatness lay in their unconsciousness of special functions with their *single devotion to a religious idea*. Religious fidelity was their distinction. Hence the sublime results. The oration then lays down and discusses the leading constituent elements of our Liberty. The whole is marked with the author's peculiar power.—We quote the concluding passages.

Do I then affirm that our fathers foresaw these magnificent results, now revealed in our political history? I have even made it a part of their greatness that they did not. They stood for God and religion alone. They asked for nothing, planned for nothing, hoped for nothing, save what should come of their religion. They believed in the Bible and in God's decrees, and they came over to profess the one and fulfil the other. They had not so much as thought of giving the universe or the world a 'Revised Constitution.' They did not believe in predestination by man—therefore had nothing in common with our modern prophets of 'science,' who promise to re-organize society from a point without and by a scheme imposed, not by any remedial forces of faith and duty, acting from within and through its secret laws. They did not begin at the point zero in themselves, or in their own human wisdom, but at duty; and they represent, at once, the infallible success and the majestic firmness of duty. Compared with the class of ephemeral world-renovators just named, they stand as the firm, granitic, heaven-piercing Needles, by the *mer de glace* of l[illegible]n unbeliefs and the unwisdoms of pretended [illegible]nce; and while that is cracking below in the frosts by which it is crystallized, and grinding down its bed of destiny, to be melted in the heat of practical life and be seen no more, they rise serenely, as ever, lifting their heads above the storm-clouds of the world, and stand—still looking up! They will do below only what they seek above. They will give us only the reward of their lives, and what may be distilled from their prayers. And in these, they give us all.

Ah! the sour, impracticable race, who, by reason of their sinister conscience, could only kneel at the sacraments, and must needs stand up before God Himself, when kings and bishops kneeled; barbarians of schism, who revolted to be rid of the Christian civility of priestly garments; who could not be in the spirit on the Lord's day under the excellent prayers of the Parliament, and preferred to insult the king by dying, rather than to yield him an inch of Church reformation!—so they are described, and I am not about to deny that they made as many sharp points in their religion as Christian charity and true reason required. When God prepares a hammer, it will not be made of silk. If our fathers were uncomfortable, what great character ever lived that was not an uncomfortable man to his times! If they cast off the decrees of Parliament, and took in the decrees of God in their place, was it not to be expected, both from what they had cast off and from what they had taken, that there would be a little more of stiffness and punctilious rigor in the issue than was requisite? Or, if they had found a true Pope in the Bible, what should follow, but a most literal obeisance, even to the slipper of the book? As the world too of past ages had received their salvation, with tremendous awe, in a little sprinkling of holy water, or a wafer on the tongue, and they had been learned to look for salvation in what they believed, what should they do but stand for their mere letters of abstraction, as exact and scrupulous, as if the words of faith

had even as great dignity, as ablutions of the finger or a paste in the mouth? It could not be otherwise. That was no age for easy compliances and flowing lines of opinion. Whatever was done, must have the cutting edge of scruple and over-punctual severity. Only let our fathers be judged with that true historic sympathy, which is the due of all men, and I ask no more. Then it will even be confessed that, by the strictness which exceeded reason, they proved that close fidelity and sacred homage to reason, which is itself but a name for true spiritual honor and greatness. For

> ——"Rightly to be great
> Is not to stir without great argument,
> But greatly to find quarrel in a straw,
> When honor's at the stake."

I have spoken thus at length of the successes of our political and social history, for it is chiefly in these that we have our prominence before the world, and seem also to ourselves to have achieved results of the greatest brilliancy and magnitude. But my subject requires me to believe, and I think the signs also indicate that results are yet to come, far transcending these in their sublimity and their beneficent consequences to mankind. Indeed, what now we call results of history, seem to me to be only stages in the preparation of a Great and Divine Future, that includes the spiritual good and glory and the comprehensive unity of the race—exactly that which most truly fulfils the grand religious ideal of Robinson and the New England fathers.

Their word was "Reformation"—"the completion of the Reformation;" not Luther's nor Calvin's, they expressly say, they cannot themselves image it. Hitherto it is unconceived by men. God must reveal it in the light that breaks forth from Him. And this He will do, in His own good time. It is already clear to us that, in order to any farther progress in this direction, it was necessary for a new movement to begin, that should loosen the joints of despotism and emancipate the mind of the world. And in order to this a new republic must be planted, and have time to grow. It must be seen rising up in the strong majesty of freedom and youth, outstripping the old prescriptive world in enterprise and the race of power, covering the ocean with its commerce, spreading out in populous swarms of industry—planting, building, educating, framing constitutions, rushing to and fro in the smoke and thunder of travel along its mighty rivers, across its inland seas, over its mountain-tops from one shore to the other, strong in order as in liberty, a savage continent become the field of a colossal republican empire, whose name is a name of respect and a mark of desire to the longing eyes of mankind. And then, as the fire of new ideas and hopes darts electrically along the nerves of feeling in the millions of the race, it will be seen that a new Christian movement also begins with it. Call it reformation, or formation, or by whatever name, it is irresistible because it is intangible. In one view, it is only destruction. The State is loosened from the Church. The Church crumbles down into fragments. Superstition flies affrighted from the broken loyalty of its metropolis. Protestantism also, divided and subdivided by its dialectic quarrels, falls into the finest, driest powder of disintegration. Be not afraid. The new order crystallizes only as the old is dissolved; and no sooner is the old unity of orders and authorities effectually dissolved, than the reconstructive affinities of a new and better unity begin to appear in the solution.—Repugnances melt away. Thought grows catholic. Men look for good in each other, as well as evil. The crossings of opinion, by travel and books, and the intermixtures of races and religions, issue in freer, broader views of the Christian truth: and so the "Church of the Future," as it has been called, gravitates inwardly towards those terms of brotherhood in which it may coalesce and rest. I say not or believe, that Christendom will be Puritanized, or Protestantized; but what is better than either, it will be Christianized. It will settle thus into a unity, probably not of form, but of practical assent and love—a Commonwealth of the Spirit, as much stronger in its unity than the old satrapy of priestly despotism, as our republic is stronger than any other government in the world.

And this, I conceive, is the true issue of that "great hope and inward zeal" which impelled our fathers in the migration. Our political successes are but means to this magnificent end—instruments, all, and powers of religion, as we have seen them to be its natural effects and fruits. All kinds of progress, political and spiritual, coalesce and work together in our history; and will do so in all the race, till finally it is raised to its true summit of greatness, felicity, and glory, in God and religion. And when that summit is reached, it will be found that, as Church and State must be parted in the crumbling and disintegrating processes of freedom; so, in freedom attained, they will coalesce again, not as Church and State, but in such kind of unity as well nigh removes the distinction—the peace and love and world-wide brotherhood, established under moral ideas, and the eternal truths of God's eternal nal kingdom.

Glory enough, then, is it for our sublime Fathers, to have filled an office so conspicuous in the preparation of results so magnificent. I am not unaware of the defects in their character.—Nay, I would rather see and confess, than to hide them; for, since we cannot be gods ourselves, it is better to be descended of a race of men than of gods. But, when I consider the unambitious sacrifice they made of their comforts and their country, how little they were moved by vagrant theories and projects of social revolution, how patient of hardships, how faithful to their convictions, how little they expected of men, how confidently they trusted their unknown future to God, and, then, what honor God has put upon them, and what greater honor he is preparing for their name, before the good and the free of the blessed ages of the future; I confess that I seem even to have offended in attempting to speak their eulogy. Silence and a bare head are a more fit tribute than works. Or, if we will erect to them a more solid and yet worthier monument, there is none so appropriate as to learn from them, and for ourselves to receive, the principle they have so nobly proved, that—THE WAY OF GREATNESS IS THE WAY OF DUTY.

THE SUPERINTENDENT.

No enterprise is successful without a competent head. Hence no Sabbath school will flourish without a good superintendent. This is of the utmost consequence. It is not enough that he be a pious man, a punctual man, a ready man, that he see the school properly opened and closed, that every class is supplied with a competent teacher, that the library is kept in order, and that a serious decorum prevails suitable to the place and the occasion. All this is well, better we fear than all do who hold this responsible office. But much more is necessary. He should have a comprehensive view of his work, that he really superintends the religious training of immortal minds at the forming period of their existence, that he has taken upon himself vast responsibilities in regard to these minds, both for this world and the world to come. He should feel that he has to do with the choicest portion of the present generation of children and youth, that through them he is exerting an influence for good or for evil on all coming ages; and while he should rejoice in being permitted to hold so high a position in his Lord's vineyard, he should tremblingly ask, "who is sufficient for these things?"

The superintendent of the Sabbath school should not only be devotedly pious, seeking first of all the conversion of the soul, but he should be an active, earnest, far-seeing man, and thoroughly acquainted with human nature as it exists in children. He should be an inventive man, ever devising some method to arrest and ensure attention, and impress lessons of divine wisdom on the tender mind. And he should know what lessons are most important. This latter consideration is one of vast moment. It comes within the scope of the superintendent's duty, with the advice of others, to bring before the school not only the most important portions of the Bible, but such other topics as are necessary to enlighten the mind, and develope the character for usefulness in the cause of Christ. It seems to me that those very things which it is important for an enlightened, active, efficient Christian to know, should be impressed upon the minds and consciences of children during their early religious training, until they see and feel that Christian character is fatally defective without them.

I know of a superintendent in one of our small villages, who makes some approximation to this standard. He is now perhaps between fifty and sixty years of age, and has held his office for more than a dozen years. During all this time his business has required his attention more than that of most men, but the Sabbath school was not neglected. He is always prompt, and awake, and nothing is left to drag or stagnate. The school must commence and close at the time.—Teachers and scholars are all personally known by him, and defects as well as excellencies, when proper, are faithfully pointed out. He is ever looking up something to interest the school. In his desk you will find numerous anecdotes and illustrations cut from religious newspapers, and held in reserve to enforce some important lesson. In his reading, facts of history and biography are carefully noted, marked and laid up for use. When he has occasion to go to Boston or New York, or elsewhere, his first thing on the Sabbath is to visit as many Sabbath schools as possible, to watch and learn all he can, and then his first thing on returning is to give his school the results of his observations. Last winter he visited nearly if not quite every sabbath school in the county, and travelled, I presume, hundreds of miles, at his own expense, to awaken in his own mind and that of his brethren, an interest in this cause. The monthly Sabbath school concert is a meeting of great interest. This he manages himself. Some single topic is generally presented and enforced. Perhaps the ten commandments are taken in order, or the Lord's prayer, or the more prominent vices to which children are addicted, such as lying, profanity, disobedience to parents, disrespect to the aged, or perhaps the claims of various benevolent enterprises are presented, and thus they are receiving lessons of great value. The pastor and teachers are ready to lend their aid, and there are among them many efficient helpers.

And now look at the results. The school averages more than one hundred scholars. Though not the largest, as may be supposed, it is one of the best in the State. Within a few years, there have been several revivals in the society, and many from the Sabbath school have been brought into the fold of Christ, and they are generally well indoctrinated, active, efficient members. And what is particularly worthy of notice, within a short period, not less than five young men of great promise from that Sabbath school have obtained a collegiate education, and have already the ministry, or are preparing for it.

It is not pretended that all this is the result of the superintendent's efficiency; but all may see what we may expect from a well-regulated Sabbath school, and this responsibility lies almost entirely with the superintendent. And let all learn how much can be done by persevering, energetic, judicious action, with a humble reliance upon the Holy Spirit for success.

S. H. HAYES,
Com. of Gen. Conf. on S. S.

[Chistian Mirror.

CHRISTIAN REGISTER.

Boston, Saturday, February 9, 1850.

THE CONGREGATIONAL JOURNAL AND THE TRINITY.

The *Congregational Journal*, a well-conducted paper published in Concord, N.H., contains a brief, and on the whole, a very just abstract of a recent article of ours on the Trinity. It however misapprehends us, in supposing that we intended to say, that in reading the Gospels, one would come to the conviction that Christ was "a man and only a man." This we are very far from thinking. But whatever the nature of that being who was raised up to be the Saviour of man, our purpose was to show that the Gospels would not suggest to a reader that Christ was, in any proper sense of the words, Almighty God.

After giving an account of our argument, the *Journal* proceeds to say.

"Confessedly all this is highly plausible, and most forcibly must it have struck every mind in studying the character of Christ. But is it not a one-sided view? It presents the truth, but not the whole truth; it argues for the *humanity* of Christ, as though other Christians reject it, which they do not; and when it has proved his humanity, infers the consequent impossibility of his *divinity*, as though divinity and humanity could not co-exist in the Saviour of the world. Beyond a question the Asiatic would understand that Christ is a man; so would the Apostles; but would they understand nothing more? What would they infer from the formula of baptism, by which the Christian at his entrance into the fold of Christ consecrates himself equally to the love and worship of the Father, Son, and Holy Ghost? What would they infer of the character of Christ when with a word he stilled the wind and the waves! What, when he stood by the grave of Lazarus, and saying, "Lazarus come forth!"—the dead heard and obeyed; his voice! What when he forgave sins, and openly vindicated his right and power to do it! What when he announced that he would raise all the dead, and judge the secrets of the whole human race!—What when he assured the dying thief of his speedy admission to heaven! What when they saw him rising from the tomb on the third day, verifying what he had taught during his ministry, that he had power to lay down his life and power to take it again! Would not the Asiatic see more than a man in these astonishing exhibitions—a power which omnipotence could not exceed, a knowledge to which omniscience alone is equal! Should the Asiatic hear him claiming a worship equal to that of the Father, and following him to the scene of his re-union with the Apostles after his resurrection, see the inspired Thomas in the act of religious worship, exclaiming in adoring wonder and love, "My Lord and my God!" would he behold in Christ only a man, or something more than man and more than angel? Who can doubt?

"Two classes of facts as well as of teachings run through the Gospels and the Epistles—those which respect the humanity and those which respect the divinity of Christ, both of which are taught with equal explicitness; and these facts can be understood and harmonized only by the admission of the great christian doctrine, that 'God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory!'" As a matter of historical record, the Asiatic mind *does* learn from the Gospels the divinity of Christ, and hails it as the vital and saving doctrine of the Bible. What else is sweeping idolatry in all its forms from the face of the Eastern world? What else has made any impression on the heathen nations? The system which excludes this doctrine, has either never been borne to the oriental nations and unfolded to the Asiatic mind, or else has been rejected when offered. We leave others to assign the reasons for both of the facts."

This view is forcibly put, but it is not satisfactory to us. We will state briefly the answer which we should give to the principal questions. We did not, as the Journal suggests, argue for the humanity of Christ, and having proved this, infer from it the consequent impossibility of His divinity. The question we raised, was a question of fact. Would the Asiatic, ignorant of our theological controversies, imagine that Jesus Christ claimed to be, in any sense, Almighty God? We still think that he would not.

As to the particular interrogatories of the *Journal*, we will answer them in their order—1. The formula of baptism does not imply equality between the Father, Son, and Holy Spirit. No such equality is asserted, and the fact of their being thus united together, gives no authority for such an inference. In 1 Chron. 29: 20, we read, "And all the congregation blessed the Lord God of our fathers, and bowed down their heads, and *worshipped the Lord and the King*." This does not imply that the congregation thought that King David was in any sense equal to Almighty God. Nor does baptism necessarily imply the proper Deity of Him unto whom is one baptised, as may be seen from 1 Cor. 10: 2, where Paul speaks of the fathers as *baptised unto Moses* in the cloud, and in the sea. 2. When Christ stilled the winds and the waves, nothing is said from which one could infer that He was God. 3. When He stood by the grave of Lazarus, and said, "Lazarus, come forth," what was to be inferred respecting the nature of Christ? We answer that many believed Him to be not God, but "the Christ, the Son of God:" and those around, when they saw Him lift up His eyes and voice in prayer, would probably have inferred that He was not the God to whom He was praying. The disciples would probably have adopted the words of Martha, which certainly do not imply equality with God, "Whatsoever thou wilt ask of God, He will give it thee." 4. When he announced that He would raise the dead, and judge the secrets of the human race, the Apostles, so far from inferring that he was God, undoubtedly believed his declarations made in the same breath, respecting the source of His authority and power. "The Son," he says, "*can do nothing of Himself*," but "the Father *hath committed* all judgment unto the Son." "As the Father hath life in Himself, so hath he given to the Son to have life in Himself, and hath given him authority to exercise judgment also, because he is the Son of Man." "I can of mine own self do nothing.—As I hear, I judge, and my judgment is just, because I seek not mine own will, but the will of the Father, which hath sent me."—(John 5.)—From such language they might infer that He was more than a mere man, but we think it would be difficult to frame words which would express more distinctly His subordination to God. 5. The thief on the cross, certainly said nothing which implied that he thought that Christ was God, nor do the words of Jesus suggest the idea that He was God, or that he possessed anything but a derived authority. 6. The *Journal* sees in the exclamation of Thomas, "My Lord and my God!" an evidence that Christ was the Almighty. It refers to these words, as "the religious worship of the inspired Thomas." We ask if the sudden exclamation of wonder and awe which may have been addressed to the Almighty rather than to Christ, and uttered by one, whose inspiration was not of the kind which enabled him to recognize his Master until he had "put his finger into the print of the nails"—we ask if such an exclamation from such a man, at such a time—whether it was addressed to Christ or God, or was the utterance of overwhelming awe and surprise—is any proof that Thomas thought Him to be the Almighty Creator? 7. We think that the Apostles did not regard the resurrection as an evidence that Christ was, in any sense, Almighty God, for Peter, on the day of Pentecost, expressly declares, that Jesus whom they had crucified, had been approved of God, by miracles which God had done by Him, "*whom God hath raised up*, having loosed the pains of death."

We have thus answered the questions of the *Journal*, according to our understanding of them. We will now ask it, in turn, what evidence there is that Christ possessed two natures, so that at the same time He was perfect God and perfect man, yet constituting but one Christ? Can the Journal recal any passage in which He or the Apostles explicitly declare that He possessed two natures?

When Christ spake of His knowledge, or authority, he used the personal pronoun, and being used without qualification it of course included the whole being of Him who spake. If, after all, without letting it be known, He was sometimes speaking in his human nature, sometimes in His divine, it would become a very important matter to ascertain distinctly what parts of the Gospel were dictated by the manhood and what by the Godhead of Christ. It would be very important to know, and yet we have no means of knowing, whether His doctrines and promises were proclaimed in his human or divine capacity. We think that the *Journal* must acknowledge that this doctrine of two natures raises some very serious moral questions respecting the character of Christ, and the trustworthiness of the Gospels.

We will ask the Journal to explain Mark 13: 32;—"But of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son, but the Father*," and the parallel passage, Matt. 24: 36, where He declares that "*the Father only*" knows of that day and hour. Will the Journal explain this? Did Christ, the Son of God, who said these words, know of that hour or not? and was or was not the Father the only one who knew it?

We do not think the fact that the Asiatic convert receives the doctrine of the Trinity shows that he learns it from the Bible. The Catholics have made more converts in the East than the Protestants. It does not follow that these converts learn the Catholic doctrines from the Bible, or from a study of the decisions of the Fathers and the Councils of the Church. We think that the *Journal* could explain how the doctrine of the Trinity might be received and yet not be learned directly from the Scriptures. If not, what conclusions are we to draw from the fact that most of the different tribes of Europe which established themselves on the ruins of the Roman Empire, the Goths, and Lombards, and Vandals, and in fact nearly all except the Franks—were originally converts to Arianism. According to the Journal's mode of reasoning, that the Trinity is taught in the Bible because the Hindoo convert receives it, it would follow that Arianism must be the doctrine of the Scriptures because a large part of those ancient German races, from which we are descended, originally received it. We think that the Journal will agree with us, that neither case has much bearing on the point in question.

DO NOT DESPOND.

You may feel as if you were making no progress; as if you gained no new victories over your besetting faults; as if your bad habits, of thought and temper and conduct, were as obstinate and unmanageable as ever. You have tried, you say, and failed; and tried again, with prayer, and still seemed to fail. The same old round of petty cares has brought the same irritability and petulance, or selfishness and worldly indifference,—and has left you in the same disheartening, unspiritual deadness,—the same stupor of the higher life, and feebleness of aspiration, and forgetfulness of God. Courage! Do not despair. Still brace your muscles for the strife. Air your wilting and drooping spirits in God's sun-shine. Other persons, about you, may see the progress that you look for in vain, and mark your growth in the graces of the spirit. Read the following anecdote related by an eminent naturalist, and see if it does not convey a lesson of animating comfort to you, and to all "prisoners of hope."

"A few years ago, an intelligent prisoner at Cherry Hill, in order to beguile his weary hours, and to gratify an innocent taste for flowers, undertook to rear a running vine along the wall of his cell. By care and attention he conducted it safely to the opening at the top of his cell, which admits light and air, and when arrived here, the plant, true to its instincts, put forth upon the outer wall, and soon displayed itself upon the roof. Within, its leaves wore a blanched and sickly hue, and seemed to droop, as though repining in solitude; at the window they assumed the lively green of a healthful and vigorous vegetation, and sprang forth into the air clothed in the full vesture of nature.

"The secluded prisoner within saw the object of his care pale and languishing, while the passer by without viewed it in the full bloom of health and vigor."

FICTIONS FOR CHILDREN.

We seldom see a moral story for juvenile readers, of which we could not express unqualified approbation, with the occasional exception of such passages as imply theological views differing from our own. There is hardly an author in this department, whom, standing alone, we should not thank as a benefactor of the rising generation. But we are alarmed at the degree, to which the press teems with this kind of literature. It threatens to exclude every thing else from our Sunday school libraries and our children's book-shelves. It creates and sustains an appetite which rejects less highly seasoned food. When we were young, biography and history, the narrative portions of the Bible and works illustrative of scriptural scenes and manners, were found sufficiently interesting to chain the attention of the young reader, and when we were now and then treated with a story from "Berquin's Children's Friend" or one of Miss Edgeworth's "Moral Tales," it was like the game at ball during the school recess, or a dessert after a substantial dinner. We supposed the acquisition of knowledge the chief object of our reading, and expected to learn from books. What was our satisfying fare our children will not touch. The New Year enriches the same young group with sundry volumes of fairy tales, and with Greenwood's Lives of the Apostles. At the end of a week not a fairy tale remains unread,—at the end of a month acquaintance has not been made with a single Apostle. We complain of this affluence of fiction, first, on account of its affluence, as rendering it hardly possible for us to induce our children to make their leisure hours available towards the purposes of their intellectual education. We complain of it also, because most of these tales, however good, are adapted to give unreal views of life and to create false expectations. The philosophical fathers, the didactic mothers, the all knowing and all explaining aunts of the story book, are such parents as we never are,—such sisters as we never have and could not tolerate if we had them. The children, so sanctimonious in speech, so precise in conduct, so prematurely senile and anile, are a monstrous brood such as can grow up in no matter-of-fact New England family; and our children, however excellent, are prone to look upon this peculiar type of goodness as something which they can never approach, but which they are blameworthy for not emulating. They are perplexed by the perpetual discrepancies between the style of character into which they can grow and the artificial book-ideal which they can admire only at an awful distance. Then too full temporal retribution is in general the law of the story. The good child gets all the sugar plums,—the naughty boy is caught in the thunder-storm, lost in the woods or upset in the boat. When the children grow up, the choicest gifts of Providence fall into the lap of the pattern boy or girl, while the wayward or disobedient child begs his bread or is locked up in prison for stealing it. The devourer of these fictions is ill prepared to recognize the reverse of such pictures in the world around him, to learn that vice and outward prosperity often co-exist, and that very many "of whom the world is not worthy" are to be found in straitened neglected walks of life, in the lowliest homes, on beds of chronic torture, in the most unattractive forms, garbs, and environments. The lesson involved in the words, "God having provided some better thing" for those who serve him in sincerity, is made doubly hard to learn and to remember by the leaven of the Sadducees, which is so thoroughly kneaded into the fictions of which we speak, and which makes the story perfect without leaving any room for the compensations of the life to come.

We object to the multitude of these fictions also, because they generate for the child's after life an exclusive taste for fictitious literature. We fear that our Sunday school libraries are training up a race of insatiable novel readers.—We have seen in not a few instances the ready transition from them to the circulating library, and have known young people, who up to a certain age have greedily read the good stories which their parents and teachers have selected for them, but beyond that age could never be induced to read anything that a judicious friend could deem proper for them. The tendency of a mind thus trained is constantly to crave more and more highly spiced and exciting creations of fancy. Sober and legitimate fiction is early found too tame; and resort is had to the multitudinous spawn of the profligate French press, so rapidly reproduced in what by a venial liberty of speech is termed an English dress. Thus it happens that the most approved religious culture and the most depraved literary taste are not unfrequently conjoined; and that many of the graduates and teachers of our Sunday schools are prepared to vote George Sands a saint and to install Eugene Sue as the great moral teacher of our times.

We rejoice that some of the best writers for children are returning to the old paths, and making really instructive books. The brothers Abbot on this score merit the thanks of parents and must secure the lasting gratitude of children.—Their various juvenile series, when fictitious in form, have been so only in form, and have embodied a large amount of the most valuable instruction in science, art, geography and history, pervaded, in the most unobtrusive and therefore the most penetrating style, by high moral principle and profound religious reverence. Similar praise is to be bestowed on the juvenile series of the Massachusetts Common School Library, and on quite a voluminous juvenile library issued a few years ago under the popular *sobriquet* of Peter Parley. We have named these books to show that materials are not wholly wanting among us for the creation and the supply of a better taste and a loftier demand in the important department of literature which has called forth these strictures. We commend the whole subject to parents as worthy of their most serious thought and lying within the scope of their most sacred responsibility.

PRAYER.—It is sometimes said, that God does not need our prayers. But neither does he need our works. He requires them both of us, not for his sake, but for ours. We must labor if we would reap, because labor is good for us; we must pray if we would receive the gift, because praying is essential to our spiritual well-being. The immediate object of prayer and labor entices us on to a more concealed, but richer blessing.

"FIRSTLY." A cotemporary paper and many preachers, not to speak of other professions—say "*firstly*." The Lexicons are against them. Webster discards the word; Richardson disallows it; Worcester discredits it; Johnson does not give it. Beyond question, it does not belong to the language.

CRITICISMS ON OURSELF.

[For the Register.]

TO THE EDITORS:

When, on the retirement of the late Editor of the Register to another important field of labor, it was announced that you, gentlemen, were to take his place in its management, I, in common I believe with the great body of its subscribers, formed sanguine anticipations as to the future high character of the paper. Nor, so far as the interest and ability of its articles are concerned, have they been disappointed. Many of them have been of a character to have done honor to journals of higher pretensions than yours. But good as your articles have usually been, I should have been glad if some of them had given place to articles of a different character which I have looked and longed for, but in vain. Yet I should not now trouble you with the expression of my feelings, did I not know that very many of your readers sympathise with me in these feelings and wish that some one would express them to you.

We hold that a religious, no less than a secular paper ought to contain something besides the date at its head to show at what period of the world and at what age of the Church it was published. We are glad indeed to see plainly and forcibly set forth those doctrines and truths which are alike important in every country and every age. We like articles showing by what arguments the Unity of God, in opposition to the Trinity, is maintained as the doctrines of the Scriptures. We welcome those which tend to vindicate Christianity from any responsibility for the dark mazes and subtle speculations of Calvinism. We rejoice to be furnished with an answer to the sophistical objections of the unbeliever and the skeptic, and to the jeers of the scoffer. But we look to you also for light and guidance on those great questions of morals and politics, which deeply interest so many of the best minds in our community and quicken the pulsations of many hearts. We have duties in regard to these great subjects; we look to you for suggestions as to the Christian manner of performing them. Shall the great subjects which now meet us in every column of our secular papers, be carefully excluded from the religious papers? If they have discussed them with heat and prejudice, in a party spirit and an unchristian temper, the more the need of a calm, dispassionate, dignified and Christian discussion of them by you. Do you hold it to be your editorial vocation to deal with all evils and sins except the crying evils and sins of our own times and people? I have read with considerable attention every number of the Register since it has been under your supervision, and I can scarcely remember a single paragraph, from which I should be led to suspect that such a tremendous evil as the Institution of Slavery existed anywhere in our borders. I have seen no intimations there that the late disgraceful war in which our country has been engaged, with its almost incredible atrocities, was its hideous offspring. We are left to other sources of evidence that you believe with us that all war is barbarous and unchristian. We should scarcely suspect from any thing we find in your columns, that Intemperance, with all its attendant evils, notwithstanding the untiring efforts of many philanthropic and Christian men, is still stalking through the land, poisoning the fountains of joy in many happy homes, interrupting the sweet charities of life, leading sickness, poverty, sorrow and crime in its train, and annually bringing its tens of thousands to a premature and dishonored grave.

These, gentlemen, are gigantic evils,—have you no plan for remedying them, no word of encouragement to those who are growing disheartened by fruitless opposition to them? These are deep seated diseases in the body politic,—have you no remedies to prescribe—no comfort to offer, no ray of hope that they will not terminate in political and moral death? I had hoped other and better things. I remembered with what a thrill of delight I read a few years since in the Religious Magazine an account by one of you of "the great conflict of the day," in which he asks and nobly answers the interrogatory, "Who is on the Lord's side?" I remembered that subsequently, from the same glorious pen, came a beautiful and heart-stirring appeal in behalf of peace. In another of you I have been accustomed to recognize an able and unflinching champion of universal peace and freedom, who was once the orator of the Peace Society at its anniversary meeting, and also in a Tract, which has been extensively circulated, has strongly set forth the duties of the North in regard to slavery. The cause of peace, it should be recollected, still needs advocates, and the North is not even now fully awake and faithful to its duties on the subject of slavery. The other members of your Editorial Brotherhood I have always regarded and honored as men of large hearts, of quick and warm sympathies, friends of every worthy cause of philanthropy and reform, wise to discern the right and bold to espouse and declare it. How is it, then, that when the souls of so many are hungering and thirsting for light and sympathy and encouragement on these great themes, you turn us off with discussions, many of which, however just and able in themselves, would nevertheless have been equally appropriate to the state of society fifty years ago, and will probably be equally so fifty years hence?

I am not prepared to believe that a sordid fear of losing subscribers by even a moderate and judicious discussion of "exciting subjects," dictates this course. Should that be the feeling of the Publisher, you would not, I trust, allow yourselves to be thus hampered. Such a fear, too, would, I am confident, be doing injustice to the character for reasonableness and good sense, and a spirit of toleration of views differing from their own, of the subscribers to the Register. And certainly that class of readers who would be offended by such discussions, compared with those who look for and deserve them, would be a broken reed to rely on for the support of a paper. If the discussions at the anniversary meetings of liberal Christians, and at our autumnal conventions, are any indication of the subjects which the members of our Zion wish to discuss and see discussed in our religious papers and periodicals, surely intemperance, war and slavery, their evils and remedies, must occupy a prominent place.

[A COUNTRY MINISTER.

We publish as much of our friend's letter as we suppose he would like to see in print, and publish it cheerfully—always feeling specially strong after we have been roundly abused. It braces the nerves, and refreshes the spirits. We make no scruple in assuring our correspondent that his former impressions about our feelings and convictions on the subjects of Moral Reform were correct; and if he has departed from them he has departed from the truth. If there is anything on the face of God's beautiful earth that we hate, reprobate, despise and condemn with all our souls, it is slavery, intemperance and war. If there is any thing that we are always ready to find occasion to preach against, and write against, it is slavery, intemperance and war. If there is any thing that we have regarded the Register as solemnly called, commanded, set, and bound to oppose, it is slavery, intemperance and war.

Accordingly we have seized on every opportunity to present these terrible evils to our readers in their fearfulness, and have done so whenever events, or our reading, or reflection, has provided us with a new argument, or illustration,—any thing to be said, in short, which had not been said before, over and over again, by our Editorial predecessors, or by our own pens and tongues in other places. Since receiving the above letter, we have turned over a file of the paper since it has been under the present management, to see what its contents have actually been, as regards the topics of humane reform. We give the result, as far as it concerns the three causes designated in the letter,—premising that we hope our good-nature will not very soon be tested in the same way, as we cannot promise to take the trouble again. The Register has been under our charge less than four months. For articles on *slavery*, we refer our correspondents to the following No's.: for Oct. 13, p. 2; Oct. 27, p. 1; Nov. 10, p. 1; Nov. 17, p. 2; Jan 19, p. 3. For articles on Intemperance, see No's. for Dec. 1, p. 2; Jan. 19, p. 1. For articles on War, see No's. for Oct. 13, p. 1; Oct. 20, p. 1, (2 articles;) Oct. 27, p. 1; Nov. 3, p. 1; Dec. 1, p. 4; Dec. 1, p. 3; Dec. 8, p. 2; Jan. 19, p. 2. Now, considering that a religious newspaper has to deal with all the virtues, all departments of life, all sins, all varieties of theological opinion, all moral movements and ecclesiastical changes, missions, philanthropies, charitable societies—the realms of literature, science, poetry, news, juvenile instruction and general information,—this may possibly be regarded by a generous judgment as *something*. It happens, too, that on the very week before this letter would seem to have been written, our issue contained words, not without plainness and emphasis, on every one of these great philanthropic interests; while, on the day that we received it, two editorial articles, just written, went to press, bearing exactly on the present posture of the question of Slavery.

If our friend and brother is not satisfied with our course hitherto, we have no reason to promise him he will be, in future. If language like that we have used, for example, in our Editorial articles entitled "Free Blacks and Southern Slaves," and "The Extension of Slavery," is not sufficiently clear, decided and earnest, probably nothing we shall write will prove so.

That there is a more highly-seasoned style, we are well aware,—and that it is very easy to use it, and that it is relished by a certain taste; but as long as gall and venom give it its piquancy, we propose to let it alone. We believe truth, gentleness and forbearance to be still among the virtues, and not to be unfriendly to energy of expression. We hold it to be quite as much a merit to resist the temptation to violence, denunciation, and windy fury, as to yield to it.

One of the articles already alluded to, we extracted from a speech of Wendell Phillips, Esq., a gentleman who lately said, in Faneuil Hall, of Unitarianism, that he should be glad to see it sunk to the pit, from which it emanated; a gentleman whom we always like to hear, because of his eloquence and because we really believe he detests Slavery almost as sincerely and deeply as we do ourselves; whose fierce denunciations of us and our brethren scarcely qualify our sympathy with his zeal, and awaken the single regret, that he should compromise a just and glorious cause by an unholy temper. Even his extravagance is better than apathy.

Let our correspondent, and all subscribers to the Register, be assured, once for all, that,—so far from an implied imputation in the letter having any foundation,—the religious, literary and miscellaneous contents of this paper are not, in any possible way, on any occasion, directly or indirectly, for good or for evil, influenced or affected by the Publisher.

Grateful as we ought to be for the counsels thus offered us, we cannot help regretting that our correspondent did not expend the same time and pains in giving us some original thoughts, by his own pen, on either one of the three subjects so near his heart and our own.

REV. T. L. HARRIS.

A complaint of a New York correspondent, that our recent notice of Mr. Harris as a preacher was not sufficiently complimentary, was overlooked when the letter was printed. Personal partialities must be expected to be impatient of a discriminating criticism. We did not go out of our way to speak good or ill of Mr. Harris. Some of his sermons were sent us,—and as we supposed,—such being the custom—to be noticed; and if to be noticed at all, how else but as our real judgment and unprejudiced opinion after a fair reading, should dictate? We wish we could afford room to repeat our entire article, to prove that it ought to satisfy any reasonable demand of even an admiring friendship. After passing a sincere encomium on the powers of Mr. H. as a writer, and his spirit as a man, we ventured to express the not very heinous hope that his efficiency for good in the community might not be obstructed by faults of style, and recommended to his respect "the mathematics, philosophy and common sense." Last week we quoted largely,—as before, from an able and striking sermon by him,—not as a tribute to his talents, but for the enriching of our own columns. We esteem highly his gifts, his labors, his pure zeal and disinterested charity, his lively imagination and vivid way of saying things. Did we err in supposing we should do him a service by pointing out indirectly one or two dangerous tendencies of his mind, and by urging him to multiply his resources still farther?

The truth is, the world is so accustomed to unqualified speech that all moderate and guarded eulogy palls upon the taste. Men of striking parts are so stuffed with cheap and extravagant praise, that they grow thin skinned, or their friends do for them; and by and bye, discrimination will come to be considered the unpardonable sin.

OUR MISSIONARY OPERATIONS. We rejoiced to publish in the Register of last week a notice that more than fifteen hundred dollars had been raised in one, and that the youngest society of our denomination in Boston, for the purpose of assisting the American Unitarian Association in its Missionary efforts. If our other societies will show the same zeal, as has been shown by the Bedford Street Society, the efforts now making for the advancement of a noble cause cannot fail to be successful. The whole question is, whether we shall do our part towards Christianizing this great American continent and extending our religion with the limits of our population, or whether we shall leave with other denominations the whole burthen and the honor of the work? With so much wealth and intelligence as we possess, and with a faith to which works are essential, how can we withhold our aid in this great and Christian movement?

MR. WARE'S LECTURES. Rev. William Ware has been giving three lectures on Italy which have been considered by men of taste and learning as among the finest lectures ever given in our city, and, as the Transcript says, "are worthy of being compared with the most graphic and brilliant chapters in Zenobia and Aurelian."

☞ REV. MR. MOUNTFORD is now on a visit to Niagara, preaching, as we learn, one or two Sundays at Rochester, N. Y.

CORRESPONDENCE.

For the Register.

EASTERN AND WESTERN TRAVEL.

One contrast in favor of the Western is that the passenger is not treated with such watchful jealousy as if he were all the time contriving to cheat the steamboat of its dues. I have been four days together on a boat and not been asked for a farthing, occupying a state room all the while and consuming my share of three meals a day. Meanwhile, there were several small towns where I might have escaped scot-free, and no one have been the wiser for it. It is the general custom of Western travellers not to pay till they approach their journey's end: and I am told, that in case a steamer does not complete her trip, but stops short of the promised end, so much generosity has been practised to the disappointed wayfarers as to charge but a part of the usual fare. How different this from being disturbed every half hour by shrill bells and shriller cries about "coming to captain's office to settle." And then, the jail-like locking up of the cabin doors to commence a search for tickets: or, awakening you several times in the night, generally just as you begin to drowze, with a lamp held full in your startled eyes, to see if you are not a skulking cheat. Truly, *we* can learn something as well as our neighbors.

And then, the greater hospitality of the Western style of river-transportation. You are not, if in humble circumstances, tempted to starve yourself in order to escape being fleeced for a costly meal: no charge is ever made for this part of your necessary comfort even if you get on board a day before the boat starts, linger a half day after you have arrived, or lay aground on a bar a week at a time. It is considered rightfully enough that you must eat to live, and that the real contract is to land you alive, not half dead, and in good condition, not partially famished at a United States Hotel, a Sherman House, or a Planter's Home. To be sure, the meals are plain, but then they are abundant, substantial, and quite as much as is consistent with tolerable health where deprived of so much exercise.

Another curious circumstance is that you are never troubled with copper currency at the Far West: such a thing as a cent is hardly to be seen: everything is priced upon the decimal and American coinage. A "shave" and a "drink" are a dime, a segar half a dime: and in some of the states a N. England "ninepence" passed and repassed as ten cents, its real value. And as far as my observation extended, the price asked for a thing was commonly that given: there was no disposition with the buyer to cheapen, or the seller to be cheapened.

[For the Register.]

PROVIDENCE, Jan'y, 1850

MR. EDITOR: The friends of liberal Christianity in this city have grateful cause of congratulation for the progress of their views in point of numbers and increasing influence, as well as in the zeal and fidelity with which they are held and promulgated. Our present position without doubt is in part owing to the industry and ability of those who have given direction to all the leading features of our operations.

The Rev. Mr. Hall of the first Congregational Society has more than maintained his position since his settlement with us, and has been doing much to advance our cause. He is now giving a course of Sunday Evening Lectures on "The Church and its relation to Society," which are very fully attended by many of all denominations. The Rev. Mr. Farley, *formerly* Pastor of the Westminster Congregational Society, and his successor the Rev. Mr. Osgood, were industrious and energetic in every moral and intellectual movement.

These thoughts suggested themselves to us on hearing the Rev. Mr. Stone, our "Minister at Large," read his Annual Report a few evenings since. If any of your readers lack confidence in a Ministry of this kind and will visit us and become acquainted with all its details, its progress and its hopes, we doubt not they will become its confirmed friends. From a small beginning it now shows fruits of a vigorous growth. Our two Parishes, as well as the "Ministry at Large," owe much of their permanency and growth to bands of worthy Sunday School Teachers, who are devoted and faithful in all their duties. Connected also with our Sunday Schools we have valuable Sunday School and Parish Libraries, which we esteem an important branch of aid to Sunday School instruction. May we not hope that the attention of our friends who are competent to the task will be called to the importance of constantly putting forth such works as will aid young minds in their moral and spiritual welfare and add to their Faith, Virtue, Knowledge, Experience, and Hope!

S. P.

For the Register.

SLAVERY IN KENTUCKY.

We had applied to a gentleman in Kentucky for an account of the state of things in regard to Slavery there, and have received from him the following let

prepare a series of articles, say three or four, on the general subject of Slavery and Emancipation in Kentucky. Perhaps from being on the spot and having long had a deep interest in the subject, I may be able to present some facts which will prove generally interesting. However you can judge better than I, for the actual presence of Slavery may make the whole subject more interesting to me than to persons at a distance.

☞ A highly respected correspondent asks the following question: What was the character of the empire and the glory which were present to the mind of Christ, and which He rejected, as we are informed in Matthew 4: 10, and Luke 4: 8! Besides asking the question, our correspondent says:

"I am desirous of seeing an answer to the foregoing question more consistent with the recorded facts relating to the previous and subsequent life of the Saviour, than any one which has come to my knowledge. Those which I have seen are in Barnes, Livermore, Clark, Milman, Furness and Neander. Neither of them indicates any thing of such a character, as, it seems to me, we can consistently believe could have gained access to the mind of Jesus, at that period of His life, and have been a *temptation*, a *trial*, to Him. Was that empire and glory such as we may have reason to believe would have satisfied the ambition, or rather such as might have realised the ideal, of a Cæsar or a Napoleon?"

Can any of our correspondents answer these weighty inquiries? We know of no one more competent to answer the question than our correspondent himself.

NEW PUBLICATIONS.

The Philosophy of Special Providences: A Vision. By Andrew Jackson Davis. Boston: Bela Marsh. 1850.

This pamphlet of fifty-five pages, contains, in a short compass, and with some novelty of form, the common-place dogmatism which is passed off for reasoning in some extended works of infidelity.—All miracles are declared impossible, and the proof "is to be found in the *fact* that the Deity and the Laws are *perfect* and *unchangeable*." The whole matter is summed up as follows:—

"1st Proposition.—Mathew, Mark, Luke, John, and modern religious teachers, claim for Jesus a supernatural birth, and a supernatural power of working astonishing miracles.

"2d Proposition.—The Laws of Nature are beyond the possibility of being changed, suspended, transcended, or destroyed.

"3d, Conclusion.—Therefore, Mathew, Mark, Luke and John were mistaken, and modern Christian religious teachers are deceived."

This, if we remember right, is the whole argument against miracles in The Age of Reason, The Discourse of Religion, and numberless other works of the same kind. Did any one of these authors ever see a child throw a stone? For by that simple act the whole Goliah-like argument is overthrown. The law of nature, which draws the stone to the earth, is for the time "*transcended*" by the will and muscular effort of the child. God's intelligent agents are constantly in particular cases over-mastering for the time, or "transcending" the laws of nature, and causing results directly opposite to those which would be accomplished by the laws of nature alone. Therefore it is not true, that "the Laws of Nature are beyond the possibility of being changed, suspended, transcended, or destroyed," and the whole argument falls to the ground.

Edinburgh Review. Jan. 1850. No. 183.

We have received from Little & Brown the English edition of this valuable work. It contains the usual amount of matter on the great topics of the day in England. The principal subjects of which it treats are Colonization, British Mines, Orange Processions, Grote's History of Greece, Shirley Turkey and Christendom, Sanatory Reform, and Lamartine's and the late French Revolution.

The English edition can be had of Little & Brown on the arrival of the steamer, for $3 a year. It is not only received earlier than the American Reprint, but is printed with a larger type, and what greatly increases its value to those who wish to see what there is new in the literary world, it contains advertisements of nearly all the recent works issued by the principal publishing houses in England.

The Early Conflicts of Christianity: by Rev. Wm. Ingraham Kip, D. D. New York: D. Appleton & Co.

This work treats of the contests of Christianity with Judaism, Grecian Philosophy, The Licentious Spirit of the Age, Barbarism, and the Pagan Mythology, to each of which topics a separate chapter is devoted. It may be found at Crosby & Nichols's.

Tytler's Universal History. Boston: Crosby & Nichols.

We have received the eleventh and last number of Tytler. The present number contains good index to the whole work. Of the various compends of Universal History which have been published, we are acquainted with no one which we like so well. It is a kind of book which every reader has frequent use for, and this work, in particular, has met with equal acceptance, as valuable in its place, from general readers and from scholars.

People's Journal.

The People's and Howitt's Journal for Dec. 1849, Crosby and Nichols agents. An unusually interesting number.

Burritt's Writings.

Elihu Burritt's Miscellaneous Writings, Part I. For sale by Redding & Co.

Auricular Confession.

Auricular Confession in the Protestant Episcopal Church; considered in a series of letters addressed to a friend in North Carolina, by a Protestant Episcopalian. New York: G. P. Putnam.

William Penn and Thomas B. Macaulay: by W. B. Forster. Revised for the American Edition by the Author Philadelphia: Henry Longstreth.

A pamphlet of forty-eight pages, for sale by Crosby & Nichols.

Sixteen Easy Lessons in Landscape: by G. N. Otis. New York: D. Appleton.

An excellent method of teaching drawing.

Scraps. Conversing with several members of the Kentucky Legislature, on their way to Frankfort, to the session, I was amused with extensive ideas of education for the people. One of them said that a *single year's instruction*, at the proper season, was quite enough for all necessary purposes and the rest confirmed his assertion and laughed at my surprise, so that the beginning of a common school system in this beautiful state is to be made in the smallest possible way. H.

Kennebunk, Me. Mr. Joshua Augustus Swan, late of the Divinity School, Cambridge, was ordained at Kennebunk, on Wednesday, the 6th. Sermon by Rev. Mr. Hall, of Dorchester.

☞ Rev. W. P. Lunt, Rev. Geo. E. Ellis, and Hon. G. S. Hillard, have been chosen members of the Board of Overseers of Harvard College.

☞ An article in reply to the Watchman and Reflector on R. W. Emerson, has been received. We would suggest to the author, that it would be more suitable to publish it in the paper which contains the criticism to which it is an answer, than in the Register.

A communication on the City Schools is better adapted to one of the City Journals.

GENERAL INTELLIGENCE.

Upholstery an Art. We happened, the other day, to have our attention drawn to an establishment in Boston that gave us a new conception of the mental dignity and artistic invention capable of being united with the mechanical pursuit of cabinet making. It is always pleasant, —more than pleasant to find the high principles of Art brought into contact with the routine of any department of labor, and to see the powers of an original, studious, and reflective mind, engaged on any kind of productive industry. One such practical example is worth fifty eloquent orations on the Dignity of Labor, and the elevation of the Working classes. The warehouse we refer to is one where the most elegant furniture in our *once* Puritanical city is exposed for sale, and where we found costlier articles, as well as more exquisitely finished and designed, than we had supposed to be manufactured in New England. It is at No. 344 Washington Street, and is presided over by Mr. G. D. Whitmore, the proprietor. And when we say *elegant* furniture, we do not mean that which has merely a profusion of showy ornaments, nor yet a heterogeneous massiveness and solidity. It is this gentleman's idea,—and as far as the public will sustain him in it, he will realize and exemplify it,—that in all domestic furniture, as much as in any order of architecture, there should be a single pervading design, and a consistent harmonious significance. He looks at his work as the sculptor at his figure. Every part of an elaborate bureau or sideboard should be subsidiary to the ruling purpose, or conception, and all the details should tell upon the effect of the whole, as much as every entablature, vault and column on the Roman Basilica, and every arch, tower and capital on the Gothic Cathedral. The senseless, right-angled, blockish looking pieces that many persons, even of the amplest means, station about their parlors and chambers, should give place to lighter, more graceful, more suggestive, and more poetic forms, whether conveying classical and historical conceptions, or hinting at the growths of nature. Besides this, Mr. Whitmore aims to restore the more substantial and durable style of furniture that obtained formerly, in place of the flashy productions that have been introduced by the penny-wise and pound-foolish policy of modern times. In all respects, and for the sake of the craft and the community as well as for his own, we wish him prosperity.

Wayland. On Wednesday evening, January 16th, a large number of the members of the Unitarian Society in Wayland, agreeably to a previous notice, assembled at the residence of Rev. John B. Wright, formerly their pastor through a period of twenty years, bringing with them valuable and beautiful tokens of their kind regard. When the mutual greetings were over, an address, attended with devotional exercises, was made by the Pastor, in which after welcoming both his older and more recent friends, he briefly adverted to various interesting and grateful recollections of his ministry, and expressed at some length the reasons which there are for believing that the moral and spiritual progress of the age, while it has already been considerable, may and should become fully correspondent to its advancement in literature, science, and arts. The whole company then proceeded to partake of a bountiful collation provided by ladies of the Society, and spent the remainder of the evening in pleasant and animated social intercourse. The address from the pastor was followed by singing, to the tune of Old Lang Syne, lines written for the occasion by Mr. J. S. Draper.

Sunday Evening Lectures. The third lecture of this course was preached last Sunday evening, at the church of the Saviour, in Bedford street, by the Rev. Mr. Bartol. Its subject was Christ—His Mission, Character, Mediation. The house as usual was well filled. We did not see a vacant seat. This continued large attendance is the best possible evidence of the interest, which the community feel in the present course. The fourth lecture will be delivered in the same place to-morrow evening. Its subject will be, Man—his Nature, Condition, Destiny.

Miss Bremer. Miss Bremer still remains at the house of Mr. Bewzon, the Swedish Vice Consul in Pinckney St. She will shortly start for the South, linger awhile at Washington, pass a few weeks at Havana, to enjoy the summer of the tropics, then visit New Orleans, sail up the Mississippi and Ohio, visit the Mammoth Cave, touch at Niagara and come back to the Atlantic coast in season to return home by the close of autumn. She has been sitting for her portrait to Mr. Furness, son of Rev. W. H. Furness of Philadelphia, a young artist of promise.

Agricultural Meetings. The late meetings of the Legislative Agricultural Society have been of an unusually interesting character. They have had for their object the establishment of one or more Agricultural Schools, in this State, with a farm, where pupils should be taught the Theory and Practice of farming. The advantages of a more liberal, extended and scientific course of *professional* study for those, who select the profession of a farmer, are too obvious to require enumeration. The Society last week, was addressed by the Hon. Marshall P. Wilder, President of the Senate. He alluded to the Agricultural Schools of Europe, and to their system of education. We make the following extract from the report of his speech in the Evening Journal.

"The most celebrated of the French agricultural schools is at Grignon, with an experimental farm of 621 acres. The course of instruction is both theoretical and practical, with a course of study for two years, including mathematics, topography, physics, chemistry, botany, physiology, —both vegetable and animal,—veterinary science, culture, and rural economy; also mechanics, hydraulics, astronomy, agricultural geology, mineralogy, gardening, rural architecture, legislation. It has two classes of pupils, the older and the younger, each member of which pays from $225 to $275 a year.

The distinguished school at Hofwl in Switzerland has a more extended course, occupying nine years and including, in addition to the studies pursued at Grignon, all the branches of a finished classical and scientific education. The students are divided into three orders, and each order again into three classes. The expenses are from $450 to $600 a year for each scholar.

In European agricultural institutions, the art and science of farming are pursued simultaneously, each scholar working on the experimental farm a part of the day. They generally have extensive cabinets, laboratories, botanic gardens, nurseries, vineyards, museums of implements of husbandry, and workshops, for mechanics. The veterinary colleges in transatlantic countries qualify young men to administer remedies for all kinds of diseases among domestic animals.

We need an institution in this Commonwealth, which shall do for our farmers what these agricultural schools are doing for Europe, an institution which shall require for admission a good common, and if you please, an academic education, and which shall give our young farmers a good knowledge of agricultural chemistry, mineralogy, geology and botany, of natural philosophy, history, vegetable and animal physiology, of practical mathematics, as civil engineering, surveying, gauging and mensuration, of book-keeping, rural economy and legislation, and, in a word, of all the sciences on which the art of cultivation depends.

Interesting Relic. We had, a day or two since, the pleasure of examining a most interesting relic, being nothing less than the wedding ring, with which Martin Luther, the great reformer, was married. It is of gold, curiously wrought, being broad and flat on the back of the finger, with a small ruby set in the centre. On the inside is the inscription, in German: 'Dr. Martin Luther to Catherine von Buren, June 13, 1525.' The inscription is considerably obscured by wearing. The ring was brought to this country by Charles Luther, a lineal descendant of the reformer, who has abundant proof of its authenticity and genuineness, in the certificates of the magistrates of the city of Magdequrgi in Prussia, where he formerly resided, and of former Ministers of Prussia, through whose hands it has passed. It was once the property of an ancestor of the present King of Prussia, and by him was restored to the family. The present King, as we are informed, has offered 3000 thalers, or about $1800, for it; an offer which was refused by its present possessor, who was last summer forced to emigrate on account of being involved in political disturbances. It is certainly a singular destiny, which has brought this valuable relic to the New World. [New York Tribune.

Mr. Seward. This gentleman has offered a Bill as an amendment to Mr. Mason's Bill for the recovery of fugitive slaves, which secures to the escaped slave a fair trial. Of course Congress, as at present constituted, will not pass this Bill; yet the movement is an important one: and we heartily rejoice that Gov. Seward has assumed this noble position. Let him adhere to it with inflexible firmness, and he will win and receive the cordial approbation of the friends of the slave. The poor bondman, too, will cherish his name and bless his memory in after years. Gov. Seward's sympathies are with the poor, oppressed, and enslaved, the world over. In years past he has proved in many ways his sympathy with the toiling millions,—with the oppressed of our own and other lands. [Boston Republican.

Interesting Exhibition at the State House. The announcement that there was to be an exhibition by the pupils of the Hartford Deaf and Dumb Asylum at the State House, Wednesday afternoon, attracted an immense audience. The galleries, as well as the body of the Representatives Chamber, were crowded to an uncomfortable degree, and a large majority of the spectators were ladies. Among the distinguished personages present we noticed the Governor and Secretary of the Commonwealth.

Lewis Weld, Esq., the Superintendent of the Hartford Asylum, was present, and conducted the exercises of the pupils, five in number. Mr. Weld made a few opening remarks, stating, in general terms, that the Institution was in a flourishing condition. There are, at present, in the Asylum about two hundred children, seventy-five of whom are supported by Massachusetts. The Superintendent said that he would not anticipate the Committee (on Public Charitable Institutions) of the Massachusetts Legislature, who had recently visited the Hartford Asylum, by giving any details of its condition. These gentlemen were competent to report upon the subject, and a statement from them would not only be more satisfactory, but would be in better taste.

The exercises by the five pupils—Miss Hammond of Worcester, aged 16, Miss Williams of Lawrence, aged 15, Miss Agnes Holmes and George A. Holmes, (her brother) aged 10 and 12, of East Boston, and Charles A. Whitman of Boston, aged 16—were most astonishing.—They were questioned in the ordinary branches of English studies usual in our common schools, and answered with promptness and correctness.

The young mutes seemed cheerful, and their countenances expressed happiness. We think it would be difficult to find five children of the same ages in the Common Schools of Boston, who could excel them in the branches which they have studied, and almost impossible to find a match for young Holmes in the state. He is certainly a genius. An institution which brings forth such fruit is an honor to civilization, and should be fostered by every Christian. [Courier.

From Mr. Clay's Speech. "Now, sir, (said Mr. Clay) I was extremely sorry to hear the Senator from Mississippi say that he requires, first, the extension of the Missouri compromise line to the Pacific, and then that he is not satisfied with that, but he requires, if I understand him aright, a positive provision for the admission of Slavery south of that line. Now, Sir, coming from a Slave State as I do, I owe it to myself, I owe it to truth, I owe it to the subject, to say that no earthly power could induce me to vote for the positive introduction of Slavery South or North of that line. [Applause in the galleries, immediately checked by the officers of the Senate.] It is a solemn, deliberate, long-matured declaration—no earthly power shall ever compel me to vote for the positive introduction of Slavery either south or north of that line. No, Sir! No! We reproach—justly reproach—our British ancestors for the introduction of that institution in this country. I am not for laying the ground-work of an institution for which the posterity of California—perhaps the present inhabitants of California and New-Mexico—shall reproach us for doing toward them what we reproach Great Britian for doing toward us."

Paupers in Massachusetts. The annual abstract of the Pauper returns has been presented to the Legislature by William B. Calhoun, Esq., Secretary of State. From this document we learn that the number of Alms Houses in the State is 196, to which are attached 19,378 1-4 acres of land, estimated to be worth $1,185,438,-27. The number of State paupers is 14,083, of which number 10,253 are *foreigners*, and of this latter class 9,128 are *from England and Ireland!* The number of persons relieved or supported as paupers during the year, is 24,892. The number of persons relieved in alms-houses during the year is 11,556; number supported in do., 4,546. The average cost of supporting the above was $1,06 1-2. The estimated value of the labor performed by paupers in alms-houses, is $17,221,36. The net amount of expense of supporting and relieving paupers, including interest on alms-house establishments, is $441,675,40.

The number of persons aided and supported out of alms-houses was 12,961, at an average expense of $1,00 1-2. The number of persons in alms-houses unable to perform labor, is 6186; number of insane relieved or supported, 661; number of idiots do. do., 352; number of paupers by reason of insanity or idiocy, 932; number of paupers probably made so by intemperance in themselves or others, 13,250; number of foreign paupers who have come into the Commonwealth within one year, 2,043!

The Astor Library. The work of constructing the Astor Library building, in Lafayette Place, has at length commenced. The necessary excavation has been in progress for some days, and it is expected to lay the foundation walls in March next. Messrs. Bogert & Herriot are the contractors. The building, which is calculated to contain 100 000 volumes in the main hall, or 120 000 by adapting the adjacent apartments to their use, will be completed at the end of two years and a half, at an estimated cost of $75 000, exclusive of the furniture, shelving, &c. About $14,000 worth of ironwork will enter into its composition. It will be, in every respect, a noble structure. From the level of the side-walk to the upper line of the parapet, its height will be about 70 feet. To the apex of the lantern, above the hall the height will be 84 feet. Its breadth is 120 feet, width 65. The lowsr portion will be formed of brown stone, in high ashlar. The jambs, curbs and cornices will also be of brown stone. Mr. Alexander Sæltzer, of Berlin, is the architect. [Jour. of Com.

Mr. Crowell's Bill. We make an abstract of Mr. Crowell's Bill, abolishing the slave trade and slavery in the District of Columbia.

Section 1st prohibits the introduction of slaves here "for merchandise, or sale or hire."

Section 2nd makes the act a *misdemeanor* and provides a fine of $500 and imprisonment for not less than three or more than ten months, for each slave, at the discretion of the Court, placing the keeping of a "slave pen," or being accessory thereto, on the same footing.

Section 3rd makes null and void all contracts for the sale or hiring of slaves introduced for such purpose.

Section 4th requires a registry, in the Circuit Court, on oath, within thirty days, that any slave brought into the District is not brought for the purposes forbidden, but for the personal use of the importer.

It also makes it the duty of the Clerk of said Court to keep a record of imported slaves, giving certificates of legality. All slaves brought here contrary to the provisions of the act, to be *free*—provided, nevertheless, that no restriction shall be put on the importation of devised or inherited slaves, or those obtained by marraige, or hindrance to owners passing through the District.

Section 5th, construes a neglect to register any slave, as aforesaid, as constructive evidence of an intentional violation of this act.

Section 6th makes it the duty of the Secretary of State to publish this act in two newspapers, at least, in every slaveholding State, and in at least every three of the papers of the District, for two successive months; and names the *first day of May*, 1850, as the date, from and after which the act is to take effect.

The bill for the Abolition of Slavery is brief, having only three sections.

Section 1st enacts that 'Slavery or involuntary servitude, except as a punishment of crime, shall forever be abolished in the City of Washington, District of Columbia.

Section 2nd authorizes the President of the United States to appoint——Commissioners, not residents of the District, at a salary of not more than $8 a day, to value the slaves, on testimony to be exhibited by owners, the District Attorney appearing in behalf of the United States. The report of the Commissioners is to be subject to the approval of the President of the United States; and, wherein approved, the sum awarded to be paid from any unappropriate moneys in the treasury.

Section 3rd and last reading as following.—We give it *verbatim et literatim*:

"And be it further enacted that this act shall take effect and be in force from and after *the 4th day of July*, 1850." [Semi-Weekly Republican.

Affecting Incident. Yesterday morning we witnessed a scene that we little believed could be enacted within the borders of Kentucky. The steamer G. W. Kendall was lying at the wharf at the foot of Wall street, preparing to start for New Orleans. On the forecastle deck stood a group consisting of *a master and five or six slaves, including a woman with a child at the breast*, who were apparently going to the South. Just at the last bell of the steamer rang out its peal for departure, and the lines were about to be cast loose, the mother was bade to give up her infant, and was told that she must go without it. At this intimation the poor creature became frantic with grief. She caressed the child a moment, then flew to her trunk in which had been packed various little articles of clothing that she had made up for it to wear. These she first pressed fervently to her lips and then bestowed them upon the child. Her owner then ordered her to follow him, and she mechanically started to obey, but the promptings of nature were too strong within her swelling breast to be resisted, and with loud sobs of grief she turned, embraced her child, and clung to it with the tenacity of despair.

The heart-rending grief of the woman, and her frantic gestures, attracted the attention of persons passing along the levee, and strongly excited the sympathies of many. The owner was asked by a gentleman if he would sell the woman and child. To this he assented, and demanded $650 for them. Upon inquiry, however, it was ascertained that the woman was to be sold down the river, and that the child would be disposed of here. The bystanders volunteered to raise subscriptions to buy the child, and send it with its mother, and several of them proffered $10 apiece. At this juncture Captain Norton, the captain of the boat, came forward and told the owner of the slaves that he would not take him on his boat, and sent the whole party ashore, and in a few moments the steamer was seen dashing over the falls without them.

[Louisville Courier, Jan. 25.

The Progress of Crime. We learn from the annual report of Mr. Parker, the Attorney for the District, in relation to the business of the Municipal Court, that the Sheriff of this County has received in money, for fines and costs imposed by this Court within the year, (1849) the sum of eighteen thousand four hundred and ninety-eight dollars and fifty-one cents, and the Jailor has received for like fines and costs paid at the Jail, upwards of twenty-five hundred dollars; and Mr. Parker has collected and paid over to the State Treasurer within the year eleven thousand two hundred and seventeen dollars and eighty-four cents—collected from the bail of persons who fled from public justice—making a total of thirty-two thousand two hundred and sixteen dollars and thirty-five cents, realized in money from the proceedings in one year in the Municipal Court of Boston. [Atlas.

Important Movement. A resolution passed the Maryland House of Delegates on Thursday, authorizing the Attorney General of Maryland to test, before the Supreme Court, if necessary, the power of a magistrate of New York city, to discharge from custody a fugitive slave. The case in point is that of Mr. Lee of Frederick, who some time since arrested his runaway slave in New York, but he was subsequently discharged by one of the magistrates and allowed to escape. The bill also provides for paying Mr. Lee the expenses in his unsuccessful effort to regain possession of the runaway.

Union Conference Meeting. We would direct the attention of our city readers to the notice in another column, of a Union Conference meeting to be held on Wednesday evening next, at the vestry of the Bulfinch street Church. We understand that it is proposed to hold a series of such meetings on every, or every alternate Wednesday evening, through the season, somewhat upon the plan of those held last winter upon Sunday evenings. They are designed to promote personal religious culture, and increased interest and attention to spiritual things. They are intended for the benefit of all our Congregations, and will be open to the attendance, and the speech of all who may have words of wisdom and instruction, of exhortation and sympathy to offer. Most of the clergymen of our denomination in the city, are interested in them, and will bear their part, in connection with the laity, in endeavoring to make the meetings edifying and useful. We trust that there will be a large attendance and that much good may be accomplished. We are glad that Wednesday evening has been selected, so that there may be no interference with the Sunday evening Lectures.

Books. We are glad to know that in the principal cities of the West and South West our best books are in future to be kept for sale; at New Orleans, St. Louis, Louisville, Wheeling, &c. depositories are to be opened, and Dr. Channing's Life and Works sold in connection with the Unitarian Association.

Wheeling, Va. Arrangements have been made for the support of Unitarian preaching in Wheeling; and Rev. Mr. Burnap, of Baltimore will commence preaching there next Sabbath.

☞ Rev. A. P. Peabody has declined the invitation of the First Church and Society in Boston, to become their Pastor.

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☞ Mr. B. C. TICKNOR, an authorized Agent of the "Home Journal" will call on the citizens of Boston. Names can also be left at MUNROE & CO.
feb9 1w

☞ Suffolk Street Chapel. The Sunday School connected with this institution will celebrate its Tenth Anniversary, to-morrow, P. M., at the usual hour of divine service. A Report will be read, and Addresses made.

Friends of the Chapel, of the Ministry at Large, and of Sunday Schools, are invited to be present. feb9

☞ Boston Association of Congregational Ministers. The next meeting of the Association will be at the house of Rev. Joshua Young, in Unity Street, on Monday, P. M. next, Feb. 11.
Feb. 9th. SAMUEL B. CRUFT, Scribe.

☞ Cincinnati Society. The Standing Committee of the Massachusetts Cincinnati Society, are hereby notified, to meet in the United States Hotel, on *Monday*, March 4, 1850, at *Ten* o'clock.
ADAMS BAILEY, Recorder.
Boston, Feb. 9, 1850.

☞ The Cambridge Ministerial Association will meet in Cambridge at the house of Rev. D. Austin, on Tuesday, Feb. 12, at 2, P. M.
feb9 WM. NEWELL, Scribe.

☞ Sunday Evening Services. Church of the Disciples regular service, at 7 1-2 o'clock. Rev. Dr. Putnam will preach on Sunday next. feb9

☞ Union Conference Meeting. A Union Conference meeting will be held at the Vestry of Rev. Mr. Gray's Church, Bulfinch Street, on Wednesday evening next, at 7 o'clock. All interested are invited to attend. feb9

☞ Sunday Evening Lectures. The Fourth Lecture of this course, will be delivered in Bedford Street Church, to-morrow evening at 7 o'clock.

Subject. Man—his Nature, Condition and Destiny. feb9

☞ Sabbath School Exhibition. The children connected with the "First Christian Church," (Rev. Mr. Edmund's), corner of Summer and Sea Street, will hold their Annual Exhibition next Sunday Evening, Feb 10. All are invited to attend. Services to commence at 6½ o'clock.

*** A collection will be taken up to be devoted to the School. feb9

MARRIAGES.

In this city, Mr Henry Horace Brown of Boston, to Miss Julia F. Severance of Brookline.

Jan. 24, Mr William S. Tilton to Miss Elizabeth, daughter of Caleb G. Loring, Esq.

Jan. 27, Mr Josiah P. C. Marshall to Miss Frances Prescott Earl, daughter of the late Benj. S Stevens, Esq.

Jan. 27, Charles H. Gavett, Esq., to Miss Marian C. Wilcutt, both of Boston.

In Cambridge, Dr Wm Otis Johnson, of Lynn, to Miss Mary Upham Wood of C.

In Somerville, Jan. 24, Mr William F. Conant of Charlestown, to Miss Sarah Jane, daughter of Mr Charles Bradbury of S.

In Bridgewater, Jan. 29, by Rev Mr Bradford, Alfred F. Sears, C. E. of Boston, to Miss Augusta Bassett, youngest daughter of the late Paschall Bassett, Esq., of Bridgewater.

In Ipswich, Jan. 27, Mr Jesse Tewkes of Newton, to Miss Sarah E., daughter of Mr ——Peel of Ipswich.

In Haverhill, George W. Skinner, M. D., of Newburyport, to Hannah J., eldest daughter of Dr G. S. Pierce of Lowell.

In Andover, Jan 29, Mr James W. Coverly of Boston, to Miss Emma S., daughter of Samuel M. Lanathan, Esq., of A.

In Newburyport, by Rev Mr Shrigley, Mr Marcellus Humphrey of Hingham, to Miss Mary Jane Goodwin.

In Pembroke, Jan. 17, Mr Ephraim Randall to Mrs Emily Jordan.

In Sandwich, Jan. 13, Mr William Hobson of S., to Miss Dorothy J. Robinson of East Cambridge.

In Manchester, N. H., 31st ult, by Rev A. B. Fuller, Mr Nathaniel A. Green to Miss Belinda M. Glidden, both of Lowell, Mass.

By the same, 5th inst, Mr Reuben F. Lovering of Boston, to Miss Martha Ann White of Deering, N. H.

In Nashville, N. H., Jan. 17, Mr Jeremiah S. Colby to Miss Mary A. Baldwin, both of Medford, Mass.

In Dover, N. H, Mr Silas M. Foss of Amesbury, Mass., to Miss Mary B. Sargent, daughter of John F. Sargent of D.

In Providence, R. I., Jan. 28, Capt. Alfred M. Lunt of Boston, to Miss Harriet A. Mellon of York, Me.

In North Providence, R. I., Jan. 27, Mr Ellis Lewis of Edgartown, to Miss Adeline Sibley of Pawtucket.

In Pawtucket, R. I., Jan. 23, Mr James Horswell of Boston, to Miss Mary U. Starkweather of P.

In Woonsocket, R. I., Jan. 20, Mr Charles C. Wilson to Miss Nancy Maria Benham, both of Waltham, Mass.

DEATHS.

Jan. 21, Charles E. Fullerton, formerly of Wolfboro', N. H., 25.

Jan. 25, of whooping cough, Harriet A. Cooper, 4 years 8 mos.

Jan. 27, John Tucker, Esq., 66.

Jan 27, Abby C., wife of Andrew Brown, and daughter of Amos Frye of Northport, Me., 34.

Jan. 28, of consumption, at the residence of B. F. Sawyer, Esq., Mrs Sophia A. Bowler, 31.

Jan 29, James, youngest son of J. W. Imlay, formerly of Halifax, N. S., 8 yrs 1 month.

Jan. 30, Mrs Catherine Waters, relict of the late John Waters, Esq., in the 72d year of her age.

Jan. 30, Mrs Elizabeth O., wife of Hon. James Savage, 57.

In Chelsea, Jan. 25, George Abel, youngest child of Abel and Elizabeth L. Wyman, 3 yrs 2 mos.

Jan. 30, George Pitkin, only son of George Allen, Jr., 1 year 30 days.

In Lincoln, Jan. 26, Charles William, son of William O., and Caroline S. Benjamin, 1 year 5 months.

In Billerica, Jan. 24, Mr John Rogers, 93 yrs 3 months 91 days.

In Northbridge, Jan. 26, Rev Jonathan Longley, 60.

In Middletown, R. I., 26th ult, of typhoid fever, Maria R., wife of Thomas Coggeshall, of this town, and daughter of the Hon. Peter Barker of Middletown, 20 years.

In New Bedford, 23d ult, Capt. David Brayton, 61, formerly of this town.

In Rockport, Cape Ann, Jan. 27, Rev Samuel C. Gilbert, 50.

In Warner, N. H., Jan. 27, Edward W., son of Hon Henry B. Chase, 30.

In Newport, R. I., Jan. 25, John H. Barber, Esq., senior publisher of the Newport Mercury, 58.

In Manchester, Ct., Jan. 20, Mr Ashna Symonds, 93, a revolutionary pensioner.

In Philadelphia, Clara E., daughter of Daniel Breed of Lynn, Mass., 16 yrs 6 mos.

OBITUARY.

In Medfield, on the 12th ult, suddenly, Mrs. Anstis Townsend, 85, relict of the late Horatio Townsend of Dedham, and daughter of the late Nathaniel Greene of this city.

She went down to the grave "like a shock of corn fully ripe." Her life has been one of usefulness, and she was highly privileged in her death, as she retained all the powers of her mind until within a few hours of her decease. She was a friend to the fatherless—and the needy were the receptions of her bounty. Kind and affectionate in her feelings—she gained the love and respect of all her relatives and friends—and her neighborhood will long mourn her loss. Her life has not been without trials, yet she bore them with patience and Christian fortitude—placing her trust in her Saviour—who was her stay and staff—a present help in time of trouble. For those who knew her best, she needs no eulogy—but affection prompts this tribute to the memory of one so dear.

"Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them."

Jan. 15th, 1850.

In Cohasset, 23d ult, Martha B. Snow, 3 years 3 months, daughter of Ephraim and Margaret Snow.

May Jesus check the flowing tear
Of hearts to sorrow given—
The flower, so early faded here,
Will bloom again in Heaven." C. E.

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July, 1849.

From one of the leading Booksellers in England. —"*Webster's Quarto Dictionary is the only one to succeed here.*"

London, May, 1849.

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feb9 3tis

NEW Edition,—Martyria. CROSBY & NICHOLS, publish this day,—Martyria, a Legend, containing Homilies, Conversations and Incidents of the reign of Edward VI., written by William Mountford, with an Introduction by Rev. F. D. Huntington, 2d edition.
feb9 1is2os 111 Washington st.

FOR District and Parish Libraries. CROSBY & NICHOLS, have for sale, a few copies of the Massachusetts School, comprising about 40 volumes of valuable Historical, Biographical and Scientific Works, published under the sanction of the Board of Education, which are offered at greatly reduced prices.
feb9 1is2os 111 Washington st.

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10. French Opinions of Literature and Authors—Literary World.
11. Excursions in Southern Africa—Athenæum.
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13. Story of a Family, Chap. XX.—Author of Maiden Aunt.
14. Maiden and Married Life of Mary Powell, concluded—Sharpe's Mag.

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VAP

POETRY.

[For the Register.]

THE WELL OF BACA.

"Who passing through the Valley of Baca, make it a Well.—Psalm 84: 6."

SUGGESTED BY A SERMON FROM THE REV. F. H. HEDGE.

Who stricken weep, and they whose grief
No kind assuaging tears can tell,
May drink sweet waters of relief,
May make in Baca's Vale a well.

Fond hearts, bereaved, who trust their God,
And worship-gifts of love still bring,
Know, even from the fresh grave-sod,
A living fount of joy may spring.

nd patient souls, that long endure,
Who see not, yet believe the best,
ean on an arm Divine, and sure,
And pass through conflict on to rest.

rompt hands, that, ne'er unnerved by fear,
Through clouds and rain toil bravely on,
Derive true strength, and holy cheer,
From consciousness of duty done.

All prophets, poets, heroes, sages,
Whose lives have made our borders green,
Bequeathed their present to the ages,
And still their way-side wells are seen.

And fainting pilgrims, worn with strife,
Who stop, and taste these waters sweet,
Find them refreshing draughts of life,
Giving new strength to weary feet.

Our future life lies in the *Now*,
Each daily task a well should be,
Whose tide may smooth Time's furrowed brow,
And seal it for eternity.

S. F. C.

West Roxbury.

THE ORPHANS.

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm cxix. 105.

We are two little orphan boys;
And, in the world so wide,
Without a friend, without a home,
Must wander side by side.

Our father died last year at sea,
And ever since the day
That sad news came, our mother pined,
And drooped; then died away.

But ere she closed her eyes in death,
She called us to her bed,
And gazing fondly on us both,
In feeble accents said—

"My children, God has willed that I
Should leave you here alone;
Yet not without another guide
When I am from you gone.

"This holy Book will be your stay,
If, with unceasing care,
You search its pages every day
With fervent, heartfelt prayer.

"If none befriend you, and my boys
A wand'ring life must lead,
Remember that your SAVIOUR had
Not where to lay his head.

"And ever may the bread of life
Your fainting souls sustain;
For Gop ne'er left the righteous yet
To seek His grace in vain.

"If men should turn you from their door
With harsh and angry word,
Rail not again, but follow close
The conduct of your LORD,

"Who, in the bitter hour of death,
Pray'd even for his foes;
And in submissive silence bore
Their cruel taunts and blows."

[Teacher's Offering.

MISCELLANEOUS.

A THANKSGIVING STORY.

Adelaide Talbot was beautiful and lovely in her youth, dearly loved by all, but best by those of her own fireside circle. She was, indeed, the richest gem in that circlet. When the long lashes were lifted from her ever-changing cheek, you could look into the very soul of the high-minded, sunny-hearted girl. Six years before, she had stood in her father's low parlor on Thanksgiving eve—she had stood between that father and another to whose face she lifted her soul-speaking eye, his bride of an hour. And as the good mother's raspberry wine, carefully bottled for the occasion, went round, she dreamed not that in that cup lurked a demon that should yet overthrow the altar just erected. Caleb Reynolds was now a drunkard, and a deserter from his home. He had enlisted—it was thought, in an hour of intoxication—but his wife was left to learn it from other lips. He went, without one word of farewell, to the plains of Mexico—and never since had she heard of him. Poor Adelaide carried her crushed heart back to her father's house, longing only to lay it in the grave. Have you ever seen a tree in our Western forests, blighted by "girdling," as the woodsmen call it—cut off from its connection with the life-giving earth, and then left to wither for years? I never pass such a tree without thinking of the slow death of the heart, to which some writer has strikingly compared it. It was thus that Adelaide stood among the other plants of her father's nurture. Have you ever seen, from such a girdled tree, a young shoot spring out, and striking down its fibres, form a feeble connection with the bark below, and sustain a sure though sickly life in the tree? It was thus that little Robert came, to bind a few broken fibres from her early hopes and dreams to earth.

But we are forgetting our Thanksgiving. None of the aunties forget it, however—or the cousins; and by the time Farmer Talbot's "big sleigh" had emptied its contents twice upon the old salt-sprinkled stone step, all were brought home from church, and all were there.

All—except two unaccountable stragglers, "the boys," as two striplings nearly six feet high continued to be called, who were cultivating the sciences in a college not many miles away. And why were they not there? So questioned every one, and grandmamma did not answer—only wiped her spectacles every two minutes on her apron, and peered out of the southwest window.

Meanwhile the new-comers were all clustered in the "sitting room," making a merry use of the interlude between service and dinner. There was Robert, the eldest son, with his romping family and anxious-looking wife. There was Charlotte—no, nobody knew her by that name—Lottie, blooming in her prime, and managing her little ones to a charm. There was Phillip, the "old bachelor," though by no means a crusty one. Next him sat a pale, stiff-looking cousin from the nearest factory village. Last, but not least—though, in truth, she was a little one—was the "school ma'am,"—the youngest of her father's flock, the laughing, fun-loving Susie.—She was not beautiful, as Addie had been, but there was such a world of good nature in her low broad forehead and dimpling cheeks, that you loved her at first sight. I will not attempt her portrait, for I do not know that she ever sat still long enough to have it taken, except in church. This day she was here, and there, and everywhere, among the children, kissing one, romping with another, and then tossing up Robert's baby, to the terror of its mamma and the delight of all others.

"You must let me go to help grandmamma take up the turkey, indeed you must," cried Susan, laughing, as she pushed through the doorway, followed by the whole scampering troop. One had sprung from the top of the arm-chair to her shoulder, and sat crowing like a parrot on his perch.

As she advanced towards the kitchen, the outer door was thrown suddenly open, and "A merry Thanksgiving to you!" burst from the lips of the intruders, amid the renewed shouts of the boisterous brood.

"Bless me, where did you drop from?" cried the mother, dropping her ladle into the coals in her surprise.

"Why brothers, we never heard your sleigh bells," exclaimed Susan, throwing off her encumbrance, and heartily welcoming the young collegians.

"I dare say not," replied Edward, as he knocked the snow from his boots. "We chartered other sort of vehicles—hey, Will?"

"The fact is," explained Will, "that we started with the sunrise this morning, but met with a most provoking 'break down' by the way. So, not to be cheated out of our Thanksgiving, we footed it through the drifts. We've lost Parson Wood's sermon, but we're in time for mother's dinner; and I assure you a walk of eight miles has given us a pair of appetites."

So they sat down to dinner at last, all the loving and the merry ones. Grandfather hushed them for a moment, while he lifted his bronzed hands over the huge platter, and invoked bountiful Heaven in a lengthy but fervent "blessing." Then followed the usual clattering, and—but I need not describe it all; you see it as well as I do.

The "wish-bone" (a great prize that) fell to the share of the shyest one, little blue-eyed Nelly, who carefully wrapped it in her white apron, as a sacred treasure.

"Coz, may I break with you," screamed her cousin Harry, from the other end of the table.

"No; I am going to break with"—

"With whom, I should like to know!"

"With Aunt Susie, then," said the little dove, nestling timidly to her side.

"Aunt Susie—ha, ha! Aunt Susie would look finely breaking a wish-bone."

"And why not, Master Harry!" said Susan, merrily. "I assure you I have broken more than one wish-bone at this very table."

"And did your wishes ever come to pass—did they ever, Aunt Susie?" cried three voices at once.

"Yes, did they ever, Aunt Susie?" chimed in Edward, casting up from his plate a sidelong demure glance, that brought blushes and dimples to her cheeks.

Susie had seen some quiet little flirtations, even under her father's Argus eye. Suddenly her face grew serious. She caught Adelaide's expression of countenance, as the latter quietly rose from the table, and made some excuse for withdrawing.

The "wish-bone" was broken to a charm—snapping exactly in the middle, to the infinite amusement of the juveniles, who had been making bets on the result. The "babies" went to sleep at the right hour precisely, and were packed into their snug cradles with blankets and pillows. The elders of the juvenile community were ensconced in a corner to play "buttons;" and the brothers and sisters clustered in quiet little knots. William and Susan sat by the window, not to sentimentalize over the moonlight that came flickering through the fleecy clouds, but to gather up the threads of confidential *tetes-a-tetes*—to chat of college scrapes, and —save the mark! —"school ma'am" rogueries.

Grandmamma had her knitting, of course—bless the old dear fingers that had kept so many feet warm! and Susie the modern substitute, a crochet purse to net.

"William," said Susie, lowering her voice at a pause in the conversation, and glancing up furtively, "what think you of Addie to-day?"

William stole a glance around, "Much as usual, is she not? Poor thing!"

"See how she sits there wit her fingers moving through Bobby's curls, and her eyes fixed on vacancy!"

"This was her wedding night, you know."

"Tell you, Willie, Addie loves Reynolds with her whole heart yet, as truly as she ever did on that evening. She has never spoken his name, even to me, since the day when father forbade it to be ever mentioned in his presence; but there is something terrible in this statue-like grief of hers."

A quick, sharp bark under the window arrested the conversation.

"Be quiet, Growler, old fellow, what are you about!" shouted William; and he was still.

Dear, silent Adelaide now brought around the tray of nuts and apples, and every one sought to make her smile, as he took a share; but her smile was as faint as moonlight on an icy lake.

Harry and Nelly had called Aunt Susie over to the corner to name their apples, and all were quite silent for a few moments.

The quick bark came again from the dog, followed by a low, protracted growl. Edward jumped to investigate matters, but before he reached the door it was opened, slowly, but firmly, and a tall, pale figure stepped within it, and stood—silently. The sudden paralysis of surprise bound every voice. A moment more, and with a faint, desperate cry, Adelaide dropped her boy from her lap, and sprung across the room to—her husband!

As his arms closed around her, and her head sank like a broken lily on his shoulder, Farmer Talbot started, as if stung by a bitter memory. His arm was raised, and his white locks floated back—

"Father!" It was Susie's voice, choked with beseeching agony, as she sprang to catch the hand of the old man.

The uplifted arm fell, and all was hushed for one long moment.

"Come you as a reformed man, Caleb Reynolds!" and Farmer Talbot's tone was firm, though quiet.

All hearts seemed to suspend their throbbing.

"I do, by the help of God, my father," the stranger solemnly answered.

Farmer Talbot threw the glare of the candle on his features.

"Caleb Reynolds never spoke like that," and the old man modulated each word, as if to steady his trembling voice. "Have you signed the Temperance pledge?"

"I *have* signed it, and I have kept it for one year."

"Then, my son"—the old man's hand was extended, but his voice was choked. He bowed himself, and wept like a child.

But the arms hung loosely around Caleb Reynold's neck; the surprise had been too sudden, and gentle Addie had fainted. Not till they had won back the life-tide to her cheek, and seen her again in the arms of her husband, turning to him that glance of soul-full earnestness that her early years had worn—not till then—did the others approach to welcome, with tearful embraces, their long-lost brother.

"And this is our boy, Addie, whom I never saw!" murmured Caleb, pressing his lips to the little round forehead of the sleeper. Adelaide only replied by her tears.

No questions further were asked; but Caleb soon spoke of his wanderings. Wounded in battle, and brought to the point of death, he had listened to the angel Reflection. But with reflection and good resolutions, came also Remorse and Despair. Who should win back to him the forfeited affections of his deserted wife! It was then that the lesson learned at his mother's knee came beaming up through the gloom of years squandered in dissipation. He went to the fountain of Peace, and drank of the "living water." Having fixed and finished his term of probation, he had sought again his home.

"I knew," said he, "you would all be assembled here to-night; and I lingered, shivering, long, before I could man my heart to come in among you."

"Brother!" exclaimed more voices than one.

The clock in the corner struck nine—it was the hour of prayer. Father Talbot laid his hand on the Family Bible, and wiped his glasses.

"Come, my children, let us give thanks with the angels to-night, 'for this, my son, was dead, and is alive again—was lost, and it found.'"

Thousands of men breath, move, and live—pass off the stage of life, and are heard of no more.—Why? They do not a particle of good in this world; and none were blessed by them; none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke could be recalled; and so they perished, their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, Oh! Man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love, and mercy, on the hearts of the thousands you come in contact with year by year, and you will never be forgotten.—No! your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.

Secrecy is the key of prudence, and the sanctuary of wisdom.

He is the richest who is contented; content is the riches of nature.

Discourse, like the season of the year, is best in its proper time.

THE TRUE OBJECT OF LIFE.

The following extract is taken from a lecture on Leisure—its Uses and Abuses, found in the new volume of orations and discourses by the Rev. Dr. Bethune:

Commerce or any pursuit which is usually called business, is unworthy of being considered the proper occupation of life. It is only necessary to provide or procure the means of living. The time devoted to it should be considered as a tax upon our immortal being, laid upon us by the necessities of that curse which sin brought with it into our world. If so, the *leisure* which the necessities of business allow, becomes incalculably more precious, as being the only season when we can devote ourselves mainly and exclusively to the great end of our being. For though there is no honest pursuit of life in which we may not serve God and our fellow men, no man is fitted for the practice of virtue merely by practice: he must, in hours of rest, study its theory, contemplate its ends, and wisely gird himself for the toil.

If there be one here, (though I am sure there is not,) who has no higher ambition than to be a mere man of business, a mere slave of men's bodily necessities, a mere idolater of his own purse; to have his life but a thing of cotton bags and tobacco hogsheads, druggets and dowlasses, madder and fustic, town lots, bank stocks, and exchanges; his mind like the advertising side of a daily gazette, or the weekly prices current; the sum of his life, the balance sheet of his ledger; and who estimates his worth by the dollars and cents which remain to his credit, who would choose for his immortality one eternal Wall street, and give up a crown of glory to be called the best man upon "change"—if there be such an one, he may despise those moments of leisure which business spares, waste them in sinful sleep, lounge them away in vapid amusements, dawdle over ephemerel magazines, or newspaper reports of police causes and shocking accidents, squabble in the low arena of party politics, exhaust his breath in blowing up every bubble of popular excitement, lisp idle gallantries in ladies' ears, who in their souls despise such emptiness, and but tolerate the fool as they do a pet dog, or a parrot, for want of better company; or perhaps do worse, in vulgar debaucheries.

He may despise leisure and so waste it, but he must take the consequences in this world and the next. A mere merchant! a mere man of business! Who would be content with such a designation! what respect can one feel for such a character! All he gets from the world is the credit of being worth so much dross, a little fawning servility from those who wish to borrow of him or owe him already, or the wondering calculation of how much the heirs will divide among them when he leaves his wealth behind him with his rotting body. Were I such a man, I would wish my name to die with me, and would ask neither marble nor granite, nor the venal page, to preserve the memory of my sordid selfishness. Let it perish, like the thistle cut down by the mower's scythe, or the dry mullen that decays on the barren hill side.

But there is a true grandeur, which, though we cannot reach, we must admire and may emulate, in him who devotes the energies of a well-stored mind to the pursuit of commerce, that the fruits of noble enterprise may enable him to follow the bent of his disposition in the spread of knowledge, and the liberalities of a wide philanthropy; who can shake off the meaner jealousies of trade with the dust of his warehouse; who leaves behind him the idolatries of covetousness, well pleased to enter the populous solitude of his library and hold communion with the mighty dead, to join the social circle and brighten the glow of cheerful but rational converse by the warmth of his own intelligence, or to mingle with the evening crowd, who meet to devise and prosecute new plans for doing good to his countrymen and the world; whose walls are adorned with works of native art, acquired by a price which has cheered the child of genius in his lone enthusiasm; at whose table and hearthstone the scholar and the man of science is a welcome and delighted guest, and whom religion claims as her consistent and beneficent follower. Like a noble tree, whose roots are struck deep in the fruitful earth, he stands in a gigantic strength, his higher arms aspiring to heaven, while the poor, the sorrowful, and the friendless, find shelter and food beneath the shadow of his wide branches.

1800 AND 1850.

The Journal of Missions holds the following language, with regard to the contrast between the present time and fifty years ago The contrast is certainly a cheering one. But, gratifying as it is, we ought not to rest satisfied. If something has been done during the last half century, there is more—much more to do, in the next.

"Since the commencement of the present century, not far from *two thousand* missionaries have been sent forth to different heathen countries, and upwards of *seven thousand* native assistants have been employed in teaching and preaching the gospel; about *four thousand* churches have been organized, whose aggregate members amount to very nearly, or quite, *two hundred and fifty thousand*; and *three thousand* missionary schools have been established, embracing *two hundred and fifty thousand children*! And all this where, fifty years ago, there was not a single school, nor a single scholar; a single church, nor a single convert; a single missionary, nor a single native assistant to be found!

At the commencement of the present century, it is computed that there were in the whole world about 4,000,000 copies of the Bible; whereas, now there are more than 30,000,000. Then, the Scriptures had been published in less than *fifty* languages; now, they exist in nearly *two hundred* languages and dialects! Then, they were accessible in languages spoken by about 200,000,000 now in tongues and dialects spoken by 500,000 000!

Fifty years ago, not a dollar was given through any of the chr els referred to in this review, expressly for the object of sending the living preacher to the heathen; now, considerably more than *two millions* of dollars is contributed annually to the Foreign Missionary societies alone!

Within the same periods whole islands, and groups of islands, inhabited by the lowest savages, in the North and South Pacific, have been christianized; the work of illumination has begun in some of the darkest parts of Africa; China, with its teeming millions, has been thrown open to our labors; India, throughout all its borders, has become fully accessible; while in Turkey, where the government but lately visited with instant death all apostates from the national faith, the principle of religious liberty is now interwoven with the fundamental laws of the empire!

The past half century has also been marked by such improvements in science and the arts, as are stupendous in themselves, and well adapted, as they are by Providence designed, to be subsidiary to the still more stupendous moral and religious enterprise achieved, or in prospect. Fifty years ago we had no steamships traversing either ocean or river; no railroads binding the different sections of our extended country together, and making the inhabitants of its extreme borders next-door neighbors; no telegraphic wires upon which to send living and burning thoughts flying through the air with lightning speed. There has also been going forward a new distribution of political power in the world, so that, at this moment, more than half the population of the globe is subject to Christian governments, and full one-half of these fall to Protestant powers! Nor are we yet able to speak of the final results of the late upheavings of the masses in Europe, now temporarily quieted by external pressure; though who can doubt the connection between these widely extended movements and the ultimate establishmentof truth and justice in the world!"

TIME. Whether we play, or labor, or sleep, or dance, or study, the sun passeth, and the sand runs. In all the actions a man performs, some part of his life passeth. We die with doing that for which our sliding life was granted. Nay, though we do nothing, time keeps its constant pace, and flies as fast in idleness as employment. An hour of vice is as long as an hour of virtue; but the difference which follows upon good actions is infinite from that of ill ones. The good, though it diminishes our time here, yet it lays up a pleasure for eternity, and will recompense what it taketh away with a plentiful return at last.

THE FARMER TO HIS PLOUGH.

BY JOSIAH D. CANNING, THE "PEASANT BARD."

Not homely is the theme I sing,
Tho' fancy seldom plumes her wing
Beside thy glittering share;
She 'll wander, first, earth's confines o'er,
And search, and draw from fab'lous lore,
Her burden and her care.

Not homely is the theme I sing,
Though some account thee but a thing
Devoid of every grace;
I know not who invented thee;
Whoe'er he was, he ought to be
The glory of our race.

The sailor on his anchor leans,
The soldier dotes on battle-scenes,
And shows his gleaming brand;
But forward comes the farmer now,
With honest front, the proud old plough
Beneath his horny hand!

The throne, the sceptre, and the crown
May into ruins crumble down;
Still man in peace may rest;
Wealth may take wings and fly away,
The luxuries of pride decay,
Still man be truly blest:—

But banish thee from off the earth?
Then wailing takes the place of mirth
And direful wo upsprings;
Then Desolation blights the land,
And Famine, with her bony hand,
Defies the want of kings.

Back through the hoary old I look
To find the plough and reaping-hook;
I find them there, and view
Old rapt Elisha at the plough,
And Cincinnatus' thoughtful brow
All damp with labor's dew

Though I may never hope to drive
The team Elisha drove,* or thrive
With Cincinnatus' fame;
Yet fast by thee, old plough! I'll stand,
And let my thoughts run more "to land,"
Than on a mighty name.

*See 1st Kings; xix chap. 19 verse.

Gill, Mass., Jan. 24, 1850.

[Mass. Ploughman.

FOR CHILDREN.

THE OLD SLATE.

"I have a great mind to break this stupid old slate," said little Charles Fidget, one morning, as he sat over his first sum in subtraction.

"Why, what has the poor slate done!" asked the pleasant voice of his sister Helen, behind him.

"Nothing; just what I complain of; it won't do this plaguy sum for me; and here it is almost school-time!"

"What a wicked slate, Charles!"

"So it is. I mean to fling it out of the window and break it to pieces on the stones."

"Will that do your sum, Charlie?"

"No; but if there were no slates in the world, I should have no good-for-nothing sums to do."

"Oh, ho! that does not follow, by any means. Did slates make the science of Arithmetic!—Would people never have to count and calculate, if there were no slates? You forget pens, lead pencils and paper; you forget all about oral arithmetic, Charlie!"

"Well I don't love to cipher, that's all I know."

"And so, you hasty boy, you get angry with the poor harmless slate, that is so convenient when you make mistakes, and want to rub them out again. Now this is the way with a great many thoughtless, quick-tempered people. They try to find fault with somebody of something else, and get into a passion, and perhaps do mischief, when if they would but reflect, it is their own selves who ought to bear the blame. Now Charlie, let me see what I can do for you."

So Helen sat down in her mother's great easy chair; she tried to look grave and dignified like an old lady, though she was now but eighteen. Charlie came rather unwillingly, laid the slate in her lap, and began to play with the trimmings on her apron. "Why what is this?" said she; "Soldiers, and cats, and dogs, and houses with windows of all shapes and sizes!"

Charlie looked foolish. "Oh! the sum is on the other side," said he, turning it over.

"Ah! silly boy!" said Helen; "here you have been sitting half an hour drawing pictures, instead of trying to do your sum. And now, which do you think ought to be broken, you or your slate!" and she held it up high, as if she meant to knock his brains out with it.

Charlie looked up, with his hands at his ears, making believe he was frightened, but laughing all the while, for he knew she was only playing with him. Presently, however, she puts on a serious face, and said, "Now, my little man, you must go to work in good earnest, to make up for lost time."

"Oh! Helen, it wants only twenty minutes of nine; I can't possibly do this sum and get to school by nine. I shall be late. What shall I do! Miss Fletcher will certainly punish me if it is not done. Can't you, just this once, Helen!"

"No." said Helen.

"O! do, there's a dear, good sister; just this once."

"No, Charlie; there would be no kindness in that; you would never learn arithmetic in that way."

"Just once," still pleaded Charlie.

"No," answered Helen, in a kind, but resolute tone; "if I do it once, you will find it harder to be refused to-morrow; you will depend upon me, and sit playing and drawing pictures, instead of ciphering. I will do a much kinder thing. I will keep you close at it till the job is over."

So she passed her hand gently round him, and though Charlie pouted at first, and could hardly see through his tears, she questioned him about his rule, and then began to show him the proper way to do his sum, yet letting him work it out himself, in such a pleasant manner, that he was soon ashamed of being sullen. First she held the pencil herself, and put down the figures as he told her to do; and then she made him copy the whole, nicely, on another part of the slate, and rub out her figures.

After all this was finished patiently and diligently, Charlie was surprised to find she should still be in good season for school.

"Now to-morrow, Charlie," said Helen, "don't waste a moment, but go to your lesson at once, wherever it is, and you will find it a great saving, not only of time, but of temper. You won't get into a passion with this clever old slate of mine then. It went to school with me when I was a little girl, and I should have been sorry if you had smashed it for not doing your work. Half the time, Charlie, when you see a person fidgety and angry, and complaining of things and people, you may be sure he has done something he ought not to do; or left undone something he ought to do."

Away ran Charles to school, thinking to himself, "Well I suppose I was wrong both ways. I ought not to have been drawing soldiers, and I ought to have been ciphering." [Child's Present.

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NEW SACRED MUSIC BOOK,

With Special exercises and Adaptations to Singing Schools and Choir Practice; entitled

THE BAY STATE COLLECTION: by A. N. JOHNSON, Organist at Park Street Church, Boston; JOSIAH OSGOOD, Organist at Winnisimmet Church, Chelsea; and SUMNER HILL, Organist at Old South Church, Boston.—One of the most complete Collections of SACRED MUSIC ever published, suited to the wants of all Christian Denominations, and to the various occasions of Public Congregational and Social Worship.

The work contains a large amount of MUSIC, embracing a great variety of *Psalm and Hymn Tunes, Anthems, Chants, Choruses, and Set Pieces*, Original and Selected. The ELEMENTARY PRINCIPLES are arranged in such a manner, that a full set of Exercises are presented for the practice of Elementary Classes, thus saving the labor of writing Blackboard Lessons, and greatly facilitating the progress of a Class. In addition to an unusually great variety of New Music, most of the Old Standard Tunes are contained in the work, published in a form which occupies but little room. The Anthems are of a very popular character, great care having been exercised in their selection and arrangement.—A set of SOLFEGGIO EXERCISES, for training Choirs, is embraced in the work, and also a CHORISTER'S INDEX, which contains the first line of a large portion of the Hymns in common use, with references to the Tunes in this work adapted to each hymn.

The Editors of this work, from many years' experience as Teachers and Conductors of Music in some of the principal churches of Boston, have had unusual opportunities for becoming acquainted with the wants of Choirs and Schools. The views of many experienced teachers, residing in various parts of the country, have also been consulted, and it is believed that no work has ever been offered which will enable teachers to instruct their classes with equal facility and success. The Chorister's Index is adapted with particular reference to the Church Psalmody, Psalms and Hymns by the General Association of Connecticut, Watts' and Select Hymns, and many others.

☞ *Teachers and others are requested to examine the work.*

I have been constantly using the Bay State Collection since its publication, in several Singing Schools, and I most cheerfully recommend it as the best adapted and most convenient book for the purpose that I have ever met with. I give it a decided preference over any similar publication, and believe the preference will be sustained by all who will make trial of its merits. It greatly relieves the labor of the teacher, simplifies the course of instruction and facilitates the progress of the pupils.

J. C. CRAM,
Teacher of Music.

Messrs. Wilkins, Carter & Co., Gentlemen,—After examining several new Musical Publications, I am convinced that The Bay State Collection is preferable to them all. I shall therefore adopt it in my schools the coming season.—For one commencing on Tuesday evening, I am requested to procure them, etc.

MOSES D. RANDALL.
Newburyport, Oct. 1849.

Having had several opportunities of hearing the exercises, tunes and and pieces in the "Bay State Collection of Church Music," and having given it a thorough examination, we unhesitatingly pronounce it to be a work admirably adapted to the wants of Choirs and Singing Schools. Its arrangement of the Elementary Department is entirely new, and such as will, in our opinion, greatly facilitate the labors of Teachers of Singing Schools who may adopt it as their text-book.—The selection of Church Music which it contains is not surpassed by any work with which we are acquainted.

THOMAS J. GURNEY,
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WATERMAN'S FOUNTAIN COFFEE FILTER.

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